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VOL. XIV JULY, 1949 NO. 7

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

Pointed Paragraphs

WHO'S WHO

The Hon. John M. Vorys is representative from the 12th District of Ohio. "Search for Security" was his address at the Capital University commencement. Rev. George H. Muedeking, who writes of the dangers confronting the Church, is pastor in Fullerton, California. E. H. Parsons, who displays so much knowledge of textual problems, is not, as you might suppose, a professional theologian, but member of a law firm in Humboldt, Iowa. James Smith, author of the "Spiritual Illiad," was introduced last month.

ROAD TO STATEISM

"We are going down the road to stateism. Where we will wind up no one can tell. But if some of the new programs seriously proposed should be adopted, there is danger that the individual—whether farmer, worker, manufacturer, lawyer or doctor—will soon be an economic slave pulling an oar in the galley of the state. We are not only transferring too much power from the individual to the government, but we are transferring too many powers of state governments to the federal government. We should not have the federal government regimenting our lives from the cradle to the grave."—*Former Secretary of State James F. Burnes.*

A young woman applying for a position was given a lengthy blank to fill out. On the last page was space reserved for the employing official to fill in the amount of salary. Above it were the words, "Do not write in this space." The applicant, endowed with a sense of humor, wrote in, "Do right in this space." She got the job.

RADIO COMMENTATORS

"I confess to an abiding fear (a fear that has been my companion at many microphones in many countries). It is a concern lest this mechanical device which magnifies the voice inflate the speaker in his own eyes, cause him to believe that his knowledge, wisdom and understanding increases in direct proportion to the range of his voice. It is a fear of abusing a privileged position and a monopolized opportunity; fear of failing always to remember that a great many people think they are thinking when they are really rearranging their prejudices." —*Edward R. Murrow.*

A constituent wrote Senator Taft to say that he would like to be an inventor, but that he did not want to waste his time on things already invented. "Will you please go down to the patent office," his letter read, "and get me a list of things that haven't been invented. Get me the answer by return mail as I am anxious to get to work."

TAFT-HARTLEY LAW

"Everybody knows now that the Taft-Hartley law will not be repealed completely, that the new administration proposal cannot be adopted completely. This has been provoked by votes already taken in the House. Mr. Truman must know that whatever Congress does about a labor law will be far short of his campaign promise. This gives the surmise, whether in the outcome he would accept a compromise law. A surmised alternative would be veto of a compromise measure not to his liking, as he unsuccessfully vetoed the Taft-Hartley law in the Eightieth Congress, and on that record again go before the country next year." —*Mark Sullivan.*

On a quiet evening at home a wife suggested to her husband, "Dear, why don't you read to me while I sew?"

The husband obviously didn't warm to the idea, stammered a bit, then said, "I tell you what—you sew to me while I read."

THE AVERAGE BOY

The average boy is filled with curiosity. He begins asking questions before he can talk and can keep all adult members of the family busy answering them. To the parent of a boy it is not astonishing that the twelve-year-old boy Jesus stumped the doctors and wise men in the temple.

The average boy can no more stay away from water if there's a lake or stream near him than a pin can resist a magnet; and yet the average boy has to be coaxed, bribed or driven to getting in the tub. In other words the average boy hates regimentation and soap.

The average boy thinks fresh fish smell better than perfume, that is if he caught them, that overalls are more desirable than silks and satins and that home work is a pain in the neck.

In fact, the average boy gets so much out of life that God decided His only Son should have that priceless experience and privilege here on earth.—*Ohio State Journal.*

The young father-to-be, registering his wife in the maternity ward, asked anxiously, "Darling, are you positive that you want to go through with this?"

LOWER DEATH-RATE

According to Surgeon-General Scheele, the death rate in the United States from all causes was the lowest in 1948 in the history of our country. The rate was 9.9 per 1,000 population as compared with 10.1 in 1947. This decrease is largely due to a decrease in the maternal and infant mortality. In 1915 we lost 100 in every 1,000 babies before they were a year old. In 1948 that figure was down to 32 per 1,000 —*The Lutheran Hospital and Homes Society Advocate.*

It was at the time of the atomic bomb test in New Mexico. An Indian was smoke-signaling a love message to his girlfriend, when suddenly a mushroom cloud covered the sky with smoke for miles around. The Indian stared in amazement, then muttered wistfully, "I wish I'd said that."

AN EDUCATED MAN

According to Sydney Herbert Wood of the British Ministry of Education the three acid tests of an educated man are:

Can you entertain a new idea?
Can you entertain another person?
Can you entertain yourself?

The Lutheran Outlook

Official Organ of the American Lutheran Conference

REV. J. A. DELL, D.D., Editor

813 Vernon Road, Columbus 9, Ohio

Published monthly in the interest of the American Lutheran Conference and of Christian work in general. The American Lutheran Conference was organized in 1930 and consists of the following independent church bodies: The American Lutheran Church, the Evangelical Lutheran Church, the Augustana Synod, the Lutheran Free Church, and the United Evangelical Lutheran Church. The Conference has a total baptized membership of 1,721,108. Its congregations number 6,26[illegible] and it has 4,651 ordained ministers.

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The Lutheran Outlook is published at 20[illegible] S. Fifth Street, Blair, Nebr., and is entered as second class matter at the post office at Blair, Nebr., under Act of March 3, 1879.

Subscription Price

United States and Canada: $2.00 per year in advance; $3.00 for two years in advance. $3.00 per year to foreign countries.

All communications pertaining to advertising, subscriptions and change of address should be addressed to Mr. P. A. Magnussen, Manager, Lutheran Publishing House, Blair, Nebr.

The
LUTHERAN OUTLOOK

VOLUME XIV | JULY, 1949 | NUMBER 7

EDITORIAL

The Doctrine of the Word

What Lutherans Are Thinking

Is the written Word of God, the Bible, inspired? Is it inspired both as to content and form, or only as to content?

I wrote the chapter on "The Word" in the symposium, *What Lutheran Are Thinking.* When Dr. Kantonen reviewed this chapter and others before the Association of Lutheran Theological Faculties last summer, my position on the Word was referred to as "seventeenth century theology." May I point out, not in vindication of myself but in defense of a position, that to call a viewpoint or a doctrine "seventeenth century theology" does not automatically condemn it? Isn't it just possible that the Lutheran theologians of that century were occasionally right? They could hardly have been wrong all the time. And if they were right, the mere fact that they lived in the seventeenth century ought not to militate against them. In fact, *where they* were right they must have been expressing not merely seventeenth century but sixteenth century (Reformation) and first century (Apostolic) doctrine.

Dr Neve's Article

The article in the Lutheran Outlook that has caused most discussion in recent issues was the one by the Rev. A. V. Neve in the December, 1948, issue entitled "Distinctive Characteristics of Lutheran Theology." The discussion has been going on ever since, and is still going on in this issue. One of the articles this time is headed "Bible Reliability," but when it came to me the author's heading was "Answer to Rev. Neve." In the May issue, Rev. Mikkel Lono's article (referred to several times in Reader's Viewpoint this month) might also have been called "Answer to Rev. Neve."

I have debated with myself whether I ought not to close the discussion and refuse to accept any more contributions pro and con. I have decided against any such action. It is better to find out just what Lutherans are actually thinking on the very important doctrine of the Word, even if we discover that we do not think alike, than to suppress it, smooth it over, and pretend that everything is lovely (and that we can hurry into an organic union with all other Lutherans without any hesitation). Let's find out whether "twentieth century" Lutheran theologians believe in an inspired Word of God.

Both Dr. Neve and Pastor Lono have referred to Dr. Kantonen's recent book, *The Resurgence of the Gospel,* the one approvingly, the other disapprovingly. More recently another book has appeared from the pen of one of the younger U.L.C. theologians: *The Doctrine of the Word,* by Joseph Sittler, Jr.

Dynamic

Now perhaps I am unqualified to judge, being only a seventeenth century theologian, but it seems to me that the point both Dr. Kantonen and Dr. Sittler are trying to make is that what makes a message a Word of God is its effect on and in me; that the written Word without the gracious and powerful influence of the Holy Spirit is not *per se* a word of God; that inspiration therefore refers not to a set of documents bound in leather and called "The Bible," but to the Gospel message by which the Spirit of God speaks to my heart and convicts, convinces and converts me.

Perhaps a quotation or two from Dr. Sittler's book will be helpful here. On Revelation he says:

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"Lutheran theology, with its understanding of revelation as the Deus Loquens can never equate the revelation with a book, a palpable historical product. Revelation is, rather, the address of God to man, the incessant self-disclosure of God in his will and mercy, in his judgment and appeal. Revelation is not a thing; it is a continuing activity. It is not static but dynamic." (p. 11).

"If we equate the Word of God with the Scripture, we are confusing things heavenly with things historical...If, as is commonly understood, the identification of the Word of God and the Scripture means to equate the living Word of God with the words of the Bible, a manifestly wrong statement is made" (ibidem).

Many more quotations could be offered. Luther is called upon to show that his conception of the Word was that of the author (tsk, tsk, sixteenth century theology!) and that the later Lutheran theologians substitued a superstitious reverence for the written Word for Luther's reverence for the Gospel message in the Word. And with many a reference to Barth and Brunner (and not a few deprecatory footnotes about Lutheran theologians) the point is made that we have substituted (as Brunner says) a "paper pope" for the flesh and blood pope of Rome, and are in danger of succumbing, if we have not already succumbed, to Bibliolatry. But over and over the argument comes back to that word "dynamic." Revelation is dynamic, not static.

No New Discovery

With much of the main argument I can agree; but it is not a new discovery of twentieth century theologians, nor even a repristination of sixteenth century theology. Even those who believe in an inspired Bible have never held that the collection of canonical writings possesses a magic power in itself. It is when the Holy Spirit uses that Word to convince me of sin and of God's love in Christ that I am changed from a lost sinner to a child of God by faith. We seventeenth century theologians knew I Cor. 12:3 and Rom. 8:16—they read the same in our Bibles as in the Bibles of twentieth century theologians. We spoke of the "efficacy" of the Scriptures and proved it (from the Scriptures) by quoting Isa. 55;11 and Rom. 10:17. What the new school of thought has discovered is not a new doctrine but a new word—dynamic; and we knew that word, too, from Rom. 1:16.

But there is something else to be said—about the written Word. When and where can I come into contact with the Spirit of God who will make a dynamic revelation of God to me? Must I wait until some extraordinary preacher comes along whom the Holy Spirit is using to proclaim a "living" Word of God? Alas, not every century or every area of the Church is blessed with such flaming prophets. Is salvation therefore impossible at such times and places? No, because there is always the written Word, in which and through which the Spirit of God is *always* active and making a *dynami* revelation of God to me.

Either we are thus thrust back upon the reliability o the written Word or, if we reject its truth and reliabil ity, we are putting ourselves again in the way of th "heavenly prophets" against whom Luther had to strive who thought that they were capable of immediate reve lations and urgings of the Spirit.

Or so it seems to me. What is the position of the Lu theran Church?

Dangerous Morals

THE FOLLOWING is a reproduction of a letter sen out by a Catholic school in San Antonio, Texas.

A Brand New
1949 PONTIAC
(value $2,300)

will be given away free, June 5, 1949 to one of the folks who answer this letter.

This is not a lottery—No Strings—No Money R quired.

Uncle Sam is mighty straight-laced about lotteries in his U. S. Mail. And they tell me those cots in the Federal Pen are pretty hard.

SO—YOU DO NOT *HAVE* TO SEND A DONATIO

But God help us if you don't!

To be eligible to own this new car you need only to fill in the ticket-stubs and return them in the self-addressed envelope.

Eligibility for the drawing will in no way be conditioned on a money remittance by you. Without exception, all answering correspondents will be given an equal opportunity—even those who do not send us a donation (the chiselers!)

If any voluntary donations should arrive from the charity of our correspondents, every dime of su donations will be used to help replace our danger ously crumbling Mexican Parochial School.

Now at the risk of sounding absurdly naive I urge you with the utmost earnestness: return these stubs, with or without a donation, and only with a prayer for our work. I need prayers more than I need money.

Actually you have about as much chance of win ning this car as you have of being President of Lower Slobovia, but it will cost you only three cents and a prayer to try.

Sincerely yours in Christ
(Our Lady of) Perpetual Help School

That is a clever advertisement, after its kind. By ma ing people ashamed to send in the stubs without sen ing a "donation," the ad will bring in just as much mon as if it were a regular raffle—which it is. At the sam time, by saying that those who do not send money w have an equal chance to win the prize, it is able to mai

the pleasant fiction that it is not a raffle that is be- conducted.

ut that is not the greatest evil of the ad. The worst ure of it in my estimation is the cynicism it engenders arding the integrity of the law.

t acknowledges that raffles are against the law. n it proceeds quite gleefully to show how easily the nsors of the ad are getting around the law. It thus ches (1) that one need not respect the spirit of a ; (2) that "smart" people can easily evade a trouble- e law; (3) that the Catholic Church is above the law the land, and that laws are not to be respected where income of the Catholic Church is concerned.

Thus the Church that claims to be the sole representa- e of Christ in the world lends its weight to the breaking wn of respect for law. That is bad, and it does not gur well for the future of our land. The way to nedy the situation would be for a few civil servants have the intestinal fortitude to prosecute such eva- ns of law by church people—and get convictions—and e them wide publicity.

ompulsory ublic School

EGIMENTATION" is a bad word to thinking Amer- icans. It means the control of the individual to make m just like every other individual, according to the ttern in the mind of the regimenter. We are becom- g more and more regimented, we Americans, more and ore controlled from above by the all-wise planners.

One of the latest proposals comes out of Teachers ollege of Columbia University. Dr. John L. Childs, pro- ssor of education in that institution, advanced it in an ldress he made to the American Association for Jew- h Education. The proposal is that every American ild be compelled to spend at least half the time he is quired to go to school in a public school. That is, if congregation had a parish school, and the law of the ate required school attendance from the age of six the age of fifteen, the children of the congregation uld spend only five years in their own school, and ould have to spend the other five in a public school.

According to the author of the plan, its effect would e to halt the "tendencies toward fragmentation and egregation" which he said have arisen with the growth f parochial schools. As to the constitutionality of the cheme, he said the suggested law would alter the ef- ect of "an ambiguous and misleading" decision of the upreme Court back in 1925 when it knocked out Ore- on's compulsory school law.

In other words, having been balked by the Supreme ourt from demanding that children spend *all* their chool time in public schools only, those who oppose par- sh schools are back with a "half-and-half" proposition.

These lines are written by a public school graduate who never had anything to do with a parochial school; herefore they do not stem from prejudice in favor of parochial schools. But it must be maintained as one of our liberties that parents may choose the kind of school they want their children to attend.

This the Supreme Court decision of 1925 affirmed. The State of Oregon had enacted a law which made parochial schools illegal in that state. The Supreme Court declared this Oregon law unconstitutional, saying in effect that the children do not belong to the state. And that 1925 decision is not "ambiguous and misleading" as Mr. Childs suggests. It is perfectly clear and headed in the right direction, to my notion.

As to the tendencies toward "fragmentation and segregation" resulting from education in church schools, they may be put down as a figment of the learned doctor's imagination. Graduates of parochial schools are just as good Americans, they know at least as much American history, and they come to America's aid in the armed forces in time of need just as readily, as the graduates of public schools.

And in addition they have a better chance of being spared the results of some of the queer ideas that are conceived in Teachers Colleges and become diffused through our public school system.

Priests and Bibles

IN MASSACHUSETTS Gideon Bibles were distributed to school children of the towns of Bourne and Sandwich. This aroused the ire of a couple of Catholic priests. One of them, Father Leonard J. Daly, said, "The issuing of the Gideon Bible, a sectarian Bible, in our public schools recently I take strong exception to. This is not Russia where children are being regimented, and we don't want such actions in this country. I hope this will not happen again, but if it does we shall appeal to higher authorities to see that it is stopped once for all."

The other priest, Father George F. Sullivan, said that the issuing of Gideon Bibles "in our schools as our children were filing out of a special assembly conducted in the interests of the Gideons is against the law."

If the children were assembled in the school for the sole purpose of distributing Bibles, one could expect an atheist to protest. For according to the Supreme Court decision in the Champaign, Illinois, case, it is unlawful to use tax-erected buildings to teach religion.

But one would hardly expect Christians to protest the distribution of Bibles. Did not one of those widely publicized newspaper advertisements sponsored by the Knights of Comumbus last year claim in its headline, "The Bible Is A Catholic Book?" Now from the action of the priests mentioned above it appears that the Bible is not a Catholic book. This deserves looking into. Let us observe Father Daly's language.

He says that the Gideon Bible is a "sectarian" Bible. The Gideon Bibles I have seen in hotel rooms across the country are not sectarian Bibles. They are copies of the King James translation, which is in many instances a better rendition of the original text than the

Roman Vulgate or the approved translations of the Vulgate into modern languages. What Father Daly means is that the King James translation is not one made under the auspices of the Roman Church and therefore does not have its approval.

He says, "This is not Russia where children are being regimented." Why such strong language? Is Rome afraid of having the Bible distributed, which it claims is a "Catholic book?" For there could have been no regimentation. The Gideons cannot force anyone to take a Bible; all they can do is offer a copy to any child who wants to take one. If the child *wants* to take a Bible, it is not being regimented. And the comparison to Russia is particularly infelicitous. For in Russia regimentation would be for the purpose of keeping the Bible *out* of people's hands; which is exactly what Father Daly wants to do. The action of the Gideons does not resemble the spirit of Russia, but the action of the Catholic priests does.

He says, "We don't want such actions in this country.. We shall...see that it is stopped once for all." This is rather arrogant language when one remembers that the Catholic population of the country is about one-sixth of the total. Is this small minority in a position to tell us what "we" do not want in this country? There are a great many of us who do not consider the Bible a sectarian book. There are a great many of us who are not at all afraid of having it distributed. It seems that the Catholic Church is. What does that do to the blatant claim, "The Bible is a Catholic book"?

The Search for Security

John M. Vorys

Members of the Class of 1949: Congratulations upon your graduation. This is a time of high resolve and deep emotion for you who are receiving degrees. You have achieved something; the stamp of approval of a great Lutheran University, a degree which will be accepted the world over. You are leaving something; this beautiful old campus, arched with magnificent trees, with fine old and new buildings bearing witness to the age and the growth of your Alma Mater; a campus with a thousand happy memories calling to you as you leave them behind. You are starting something; your major life work. You are not "commencing" life; in fact, you are nearly one-third of the way through life now. You have not finished your education; it will continue through the rest of your life. You will forget much of what you have already learned and much of it will become outdated by new discoveries of truth, but if you have truly learned to learn, you are equipped for your life-long education.

To speak at your commencement is an honor. To say something worthy of this high moment is a great responsibility. I come to you at Capital University from the turmoil and controversy of Capitol Hill in Washington. We are struggling down there with a vast program: economic problems here and abroad; military problems; political problems; the problems of the people. As I stand back a moment and attempt to secure a perspective of our work so as to give you a summary, the main problem is this:

The Search for Security

The whole world is searching for security, and so far the search has failed. The dreadful possibilities of atomic and bacteriological warfare fill us with fear. We are just beginning to understand fully the diabolically effective methods of international Communism and we know that this threat to our security is now at work here and all over the world. Here at home each one feels himself in the clutch of economic tides and currents beyond his control. Even the experts cannot agree whether this is inflation or deflation, or what to do about either. In this situation, people are searching for security, scientific, materialistic security, and up to date the search has been in vain. A United Nations was created with a Security Council to prevent trouble all over the world; with a veto to furnish special security to the great powers; the results so far have been collective military insecurity. People want social security from the cradle to the grave; and the steps taken by Britain toward this goal have resulted so far in collective economic insecurity.

A typical American reaction to all this is that "there ought to be a law." Congress should pass a lot of laws to give us more security at home and abroad. Congress has been considering bills to increase and broaden social security here at home, to prop up farm prices and hold down food prices, to fix minimum wages, to furnish health, housing, and education by Federal laws. As we study these plans to relieve the strain on each of us by increasing the burden on all of us here at home, threats from abroad and the cost of meeting them are interfering with our own social security programs. We have learned that peace and plenty cannot be secure here if there is war and misery abroad, so national security comes ahead of social security. With 75% out of every Federal tax dollar going for past wars or preventing and preparing for future wars, keeping taxes high, delaying needed home legislation, peace is our No. 1 domestic problem. We find ourselves, unready and unwilling, in a position of world leadership. We didn't want it, we want nothing out of it; but now we must lead or die, and we will lead for our own security.

urity in an Atomic World

cience and invention have changed the future for more than we realize.

'rofessor William F. Ogburn, sociologist from Chicago iversity, writing about the atom bomb in *Air Affairs,* s, "Reality has a way at times of extending far be- d the realm of the imagination...Great inventions e social effects. Sometimes an invention may even duce a revolution, so radical and far-reaching are changes it precipitates."

We think about what we may do with the atom bomb. forget what may be done to us, soon.

The National Security Resources Board, carrying out luty required by law, issued a booklet to industry t fall on: National Security Factors in Industrial cation. It says, "There is no known military defense ainst the atomic bomb itself except space." It outlines ssible damage areas and finally says, "Areas of in- stry concentration less than five square miles, or an concentrations less than 50,000 people, separated ten miles of open country, will be reasonably secure." concludes, "If the industrial facilities of the United ates were effectively dispersed, the fact alone would ke an incalculable contribution toward the main- nance of peace because of the prohibitive expense of y enemy attempt to destroy this country's ability to fend it. Dispersion could contribute significantly to- rd outlawing war.

'The job of dispersion is one that industry must as- me, for both its own protection and that of the national curity. Ours being a democratic nation dedicated to e principles of free enterprise, the Government can ither dictate nor finance such a large-scale change in e industrial pattern."

Note that industry itself is given the job of moving. ho will move the people to the industries? Who will ild the houses and roads? If the Government should ctate and finance these changes, an expenditure of ound $300 billions is in the offing.

At present the Government dictates and controls omic energy through laws passed by Congress. The esent controversy between Mr. David Lilienthal and e Atomic Energy Committee brings out a revolution- y reality in our political life now that extends beyond r imagination; for our own security the most dangerous velopments of science must be kept secret from the blic. Suppose Lillienthal and the President say we ust all move for reasons that must be secret. We have rned over to scientists power of life and death over l of us, and it is secret power. How can it be demo- atically controlled when the people cannot be told, d their Congressmen must vote blind, on faith, faith scientists?

Now the people understand and appreciate the mag- ficent march of science in our day. Science is pop- lar. Scientists are popular, more popular than polit- ns, as science enters more and more into our economic, r political life.

Some of these scientists, however, while perfectly willing to accept this political power, are unwilling to be checked by the same standards of loyalty and morality that government applies to ordinary men. Lilienthal says, "The direction and control of thought and inquiry and education in the hands of political leaders will wither and kill the progress of science and technology." Some of us are worrying lest the direction and control of thought and inquiry and education by uncontrolled scientists and technologists may wither and kill political freedom. And what kind of morality or patriotism will guide these uncontrolled scientists? At the Massachusetts Institute of Technology, in a forum on "The Social Implications of Scientific Progress," Nobel prize-winner Percy Bridgman presented the view that the scientific method is enough to guide men. Professor Walter Stace of Princeton, who discovered last fall that God does not exist, proposed a new morality founded on the "psychological laws" of human behavior.

I am concerned that we should preserve true academic freedom for our teachers and our scientists; I am also concerned that we preserve our political freedom from scientists who feel that their standards of ethics and citizenship are none of our business.

When a scientist says, "Trust me with the deepest secrets of your national security, but I cannot trust you with knowledge of my inner motives," he makes us feel insecure, particularly when results to date prove that there is no necessary connection between proficiency in physical sciences and skill in the art of governing.

The Communistic Danger to Security

Then along comes Communism with its scientific socialism—the Godless, ruthless, Marx-Lenine-Stalinist philosophy and conspiracy for world-wide bloody and violent revolution and conquest to be followed by the dictatorships of the proletariat, a small group to be directed from Moscow. The Communist plan and plot of aggression and expansion is being brought out clearly in court and Congressional hearings. While the possible betterment of our position in the cold war in Europe takes our efforts and our attention, the Communists are moving rapidly to take over half of the human race in Asia, and their opposition is not receiving even moral support from us. If you think it can't happen there, reality is outrunning your imagination.

We should understand the insidious way this system captures the souls of its members. It seems inconceivable that fear and hate and discipline could completely supplant love and liberty in a man's heart; that fanatical devotion to an atheist state could blind a man to truth and decency. I have seen it happen, not only to Communists on the witness stand but in speeches before the United Nations. At the U.N. Assembly meeting, which is doing such good work in spite of the break-down in the Security Council, I watched five grown men from the Soviet and satellite states, one after the other, stand up and repeat publicly lies, silly lies, that were exposed after each speech. Some of them spoke in English; I heard

instantaneous translations of the other speeches. I had often read of this sort of thing, but only after I heard it with my own ears did I understand, with disgust and horror, what dealing with the Soviets is like.

Reality at times outruns our imagination. We must not underrate the virulence of this movement merely because it is loathsome, nor the fanatical missionary zeal of Communists far from home. Only a small minority of human beings are capable of being true Communists, but under their system that is all they need. They do not need a majority. They do not believe in majority rule. We have passed laws to curb Communism here and abroad; we are preparing more. Congress has passed laws for the "Voice of America," a government propaganda machine using radio, newsprint, magazines. Only as Americans go forth to spread our gospel with equal zeal in a better cause will we achieve the final conquest of men's minds and hearts that must come before there can be peace on earth among men of good will. Remember, the most revolutionary political document is not the Communist Manifesto of 1848, but the Declaration of Independence of 1776. "When a long train of abuses and usurpations, pursuing invariably the same objective, evinces a design to reduce (the people) under absolute despotism, it is their right, it is their duty to throw off such government." Such doctrine is subversive in a state where the people are told they belong to the government.

How Much Security?

I have reviewed some of the steps your Congress is taking to increase your security. Such steps are necessary. We need laws in this lawless world; we need to make the U.N. a government of laws and not of men. But as a lawmaker I tell you that no law, or set of laws, can guarantee your security. No legal control over men, no scientific control over matter can give you the inner sense of security you need.

It is questionable whether people want complete security. What do people do who have complete social security? Plenty of money with no work to do, nothing to worry about? Why, they play cards, they play the races, they run for office, they pursue big game or hobbies or problems or blondes! Why? For the thrill that comes from security? No, for the thrill that comes from insecurity.

I doubt whether most people need as much security as they want. We yearn for freedom from fear and want, when fear of want is what makes most of us work.

In our country people are seeking power, group security, to compensate for a lack of personal security. Labor unions want to be secure from regulation by government or domination by employers; business wants to be secure from dictation by unions; many other pressure groups are struggling for power. The right answer to these demands is found in the plan of our Constitution. Our forefathers, concerned at the possible encroachment of the executive, legislative and judicial branches of government, struck a balance of power between them. Paradoxically it was found that the individual citizen found security in the insecurity of each branch of government in the struggle for power. Singularly big business, big unions and big government must be balanced, without all the security each demands, in order to protect the public in their struggles. You cannot obtain security by joining an organization.

The Real Security Within

Nevertheless there is a kind of inner security that you crave, and deserve, and can have; but it comes only from within, and no law can guarantee it. There is no control over men or matter that is as important for your security as self-control. You have to behave *yourself*. You cannot "behave" anyone else. The generation that sought security by achieving mastery over men and matter, and liberation from self-control, has ended up with 70% of its disabled war veterans suffering from neuro-psychiatric troubles, Congress establishing a National Institute of Mental Health, and millions suffering from anxiety, worry, terror, guilt and despair under new-fangled names, psycho-something or other.

As a mere Congressman I cannot adequately analyze or describe such troubles, much less prescribe their cure. The answers lie in philosophy and religion. I doubt very much if modern scientific materialism can solve these problems of the spirit, the soul, the inner life. I know, however, that there are mental, moral, spiritual forces inside you that can give you a real security that cannot be created by act of Congress and cannot be destroyed by act of the Soviets. You may say that the complexities, the terrors of modern life cause all this. I do not think so. I have talked with people in the concentration camps of Germany who lived through the horrors planned with scientific sadism, diabolical ingenuity by the Nazis for the very purpose of breaking their spirit. The camps brought out the best as well as the worst in them. Those who tried found inner resources that made it possible not only to survive but be happy and serene in the camps. If these men and thousands of others could keep their own inner security under the most terrible conditions on this planet, you can do it.

If you learn to do this, you will not only be more happy and useful, you will help with the problem of collective security. I know that all of the plans for a finer country, a better world, depend in the last analysis upon the individual actions and reactions of people who practice self-control, who behave themselves. We cannot have a free country, a free world, full of people who misbehave. The greatest need in the whole world is spiritual, and souls do not develop *en masse* but one at a time.

Every college student winds up in debt when he graduates—in debt to society. From a dollar and cents standpoint your tuition did not pay the cost of the education you received; but your debt is greater than this balance. The priceless learning of the ages made available to you

ough our American system of support and encouragement of higher education places you under an obligation u cannot discharge merely by later contributions to this eat institution or by success in your chosen calling. u owe a balance to the public that can only be repaid public service. Our schools and colleges are supported directly and indirectly because we need to train izens. That is why we have university education, and e beneficiaries of higher education have a correspondgly higher duty of citizenship. I am not a preacher, t I think this duty of Christian citizenship is the most portant thing in the world. I cannot define it. Winston urchill said at that M.I.T. forum, "The flame of Chrisn ethics is still our highest guide. To guard and cher it is our first interest, both spiritually and materially ...Only by bringing it into perfect application can we hope to solve for ourselves the problems of this world, and not of this world alone." I think it has to do with the Ten Commandments, and the Golden Rule, and the Sermon on the Mount.

In our hymn, America, the Beautiful, we pray as we sing

> America, America,
> God mend thine every flaw;
> Confirm thy soul in self control,
> Thy liberty in law.

Remember, that means you, personally. For the sake of your own inner security, for the sake of your country and your planet—*behave yourself.*

"From all Danger Confronting the Church, Good Lord, Deliver Us"

George H. Muedeking

PRESENT-DAY CHURCH LIFE faces both external and internal dangers. Those external are of no consequence to the Church unless they provoke defeat, apostasy, or indifference. However, then they have become internal dangers. The external dangers cannot overthrow Christ's Body; at least as Lutherans we cannot hedge on the belief we give to Christ's promise: the gates of hell shall not prevail against my church.

We need to name our fears, however, in order to tell why we do not need to be afraid. The external dangers are listed in the order of importance they assume to most church members today.

Communism

Communism is called by a responsible Missouri Synod leader, "the greatest menace to the Church today." Warnings from distinguished European churchmen, such as Vissert Hooft, may be called upon to support this charge. The tragic two-continent defeat of Christianity at the hands of Mohammedanism in the Middle Ages is drawn upon as an example of what will happen to our churches unless we awaken to the danger of Communism.

Since Communism has been accurately understood to generate its political power from the fact that it really is as much of a religion as Christianity is, we can weigh its challenge to the Church on that level: a false religion against Christianity. But then we come out this way: Wherever the Christian Church has been deeply Christian, it has not only survived such a battle; it has usually gone on to conquer its foe. By contrast, wherever the Church possessed little Christianity, it has disappeared when false faiths like Islam or Communism opposed it. Are we too far from the Bible, then, when we say that such a "lukewarm" church deserved to die?

Thus, if the churches in the satellite countries of Eastern Europe are powerfully alive, we shall not only see them survive under Communism, we shall quite probably see Russia become the new stronghold of Christianity in the next generation. For Russian expansion has proceeded so rapidly since the Soviet Revolution, that digestion cannot keep up with intake. From now on, the abiding spiritual values of the captive Eastern Churches will begin to leaven Soviet thought, simply because the Soviets have taken in so many differing faiths that they cannot convert them all to their false religion of Materialism.

As for Communism threatening the Church among us, that possibility is indefinitely remote. We do not face a Communist revolution in America, despite all the hysterical outcry. The revolution we may expect to see still within our lifetime will be a Fascist revolution, if one must come. For scarcely one spiritual evil of Fascism remains unaccepted in our national thinking today. List the evils we said we were opposing when we did battle in World War II, and ask how many have since been accepted as quite legitimate for us to pursue. We shall need, then, only a paralyzing depression along with the repudation of our impossible national debt, and the political stage is ready for a state-controlled economy, with direction from, and benefits for, the wealthy. We can expect that the unparalleled political and economic power of our great corporations will be protected by governmental force, i.e., a Fascist revolution, if a revolution is necessary to adjust our living.

Stateism

When this occurs, the Church will face the second danger, the danger of Stateism, as it is called. Christianity has had to battle this danger from Calvary's Hill onward. Caesaropapism, as this control of the Church by the government is called, was not disposed of even in the Middle Ages. The Pope simply became Caesar then. The evil of government control of the Church was not dissipated by the Reformation either, where the religious wars were settled by the agreement that the "King's religion is the King's people's religion."

We should be prepared to expect this danger of Stateism in full force, almost at once. Chief Justice Marshall, who succeded in forcing this democracy into the pattern of "law-making by judicial review" claimed as his most useful weapon that "the power to tax is the power to destroy." A hundred years later the humanitarian Chief Justice Holmes challenged this idea with his reply. "Not as long as this Court sits is the power to tax the power to destroy." But we can never be sure. The security of the Church from a hulking State is constantly endangered because of the government's power to tax. Only as long as the people of this nation refuse the State the ultimate control over themselves, is the Church safe.

That most of our nation has mentally surrendered almost every part of living to the whim of the government already, should be apparent. With smallest reservations we have accepted the State's claim to be absolute lord of our destiny. While some of us may dispute this observation in the economic realm, where we loudly shout for "free enterprise", we can afford to remember that the shouting persists only as long as there is an expanding economy. As soon as the economy begins to contract, government protection and control is literally begged for in the form of cartels and price-fixing.

War and Militarism

Nowhere is our surrender seen more clearly than in war. The Church has with fewest exceptions, acknowledged the State's claim to have the final decision on human life, in war. As long as the Church continues to give the State the right to the life of its members, the Church can never expect to win the battle against Stateism, for then we have surrendered the Capitol before the enemy crosses the frontier. It is noteworthy that historically the claim of the State to be ruler over the Church (Constantine called himself "bishop of bishops"), was introduced and allowed at the same time that the Church reversed its former position, and allowed its members to go to war. The two, state-rulership of the Church, and state-rulership of church members' lives, are two sides of the same picture—the State as a god who allows no rivals, not even Christ.

Stateism, and its extreme instance, conscription for war, are probably our chief external danger. Freedom will come from the State's power to control, corrupt, and emasculate the Church, only if the Church refuses to admit anyone but God Himself to be the owner and disposer of life. Of course, if the Church takes its faith and its Word of God as honestly as that, and renounces the right of any nation to send Christians into war except on their own volition, then the Church can expect to have to go underground. Then it will return to the persecuted Church of the catacombs and the arena, and for the same reason: because it confesses a higher God than the State. I do not see enough courage or enough faith on the horizon that this step should be taken, however. Having sold itself to the State, the organized Church as we know it will have to keep on dancing to the State's tune.

Another danger, the next generation's chief, is Roman Catholicism. Here we must return for validity to the Lutheran Confessions. I believe the Papacy is the Anti-Christ. His claw is dull now; but after his master-minded publicity has snaked America into war to pull his chestnuts out of Poland, Italy, France, and Yugoslavia, he will rise against his benefactor. He will be able to risc thus, because his ally will then be spiritually destitute. The United States will be physically bankrupt after another war, and to our materialistic age that is the same thing as spiritual destitution, for our chief god is Mammon. The Anti-Christ will step into the spiritual vacuum with even atheists following his beck, as they do in South America and France still today. Then he will make his supreme effort at that time to wipe from the earth the protestant and independent liberal land where the principles of non-authoritarianism came to fullest flower.

Another danger, more immediate, is that the Church as some of its self-appointed leaders have already done will support the idea of Universal Military Training. Now if we examine the reasons advanced for UMT, it is no longer asserted that such training will assist us in mounting another winning war by protecting us from other nations' prepared armies. Too many people have heard that the preparation of material is always at least a year behind any intended offensive, and that in such a year all the men needed could be as adequately trained as anything UMT offers. This argument has been abandoned, therefore, although it is still heard in some uninformed circles. Now, by contrast, we are told that UMT makes us better prepared in this way: if we have more than a million men under arms, as now, and more than $20 billion dollars spent for military purposes a year as now, with 80% of our budget going to the support of future and past wars, as now, then we shall be able to impress Russia with our ability to back up our politics.

The support of UMT in order to be able to bluff Russia in a cold war is so dangerous to the Church because it is an acceptance of the idea that brute force and power are the final judges of what happens in world history. A worldling is privileged to believe that. But for a Christian to believe that Right and Truth ever won because they had the most force on their side, is to deny the very heart of the Christian faith. It is faith, John says, that overcomes the world, faith in God's love as given us in Jesus on Calvary. That will overcome the world — not

wer. Not power, but love, wins. At least that is what Bible thinks.

A Weak Church

In the Church we face this problem as a present nger. We face the real danger of having nothing to tell r world anymore at all. As soon as we accept the vil's gospel that naked power is world ruler, the urch has no more Gospel to give.

There are other dangers: war itself will so exhaust r Church that another kind of world may have to be rn before we could recover. For war exhausts morals d spirit. Consider, for example, the money that the urch was to have after the war — little if any debts, ge reserves for building and expansion. None of the pected advance developed, for the spirit to strike out faith was exhausted. Money or no money at hand, sufficient manpower and inability to sense when we ust act to occupy the harvest fields plague us now. hese are forms of the exhaustion of faith, which war ings always in its wake.

We should add that the continued willingness to main- in a divided Christendom is dangerous to our future. e do not face enemies who waste time dupli- ting their efforts and fighting each other. At least the te Pope said that he would be quite willing to make a ct with the devil if it would advance his cause. Our illingness to remain divided in the face of a united vil against us can only be compared to the blissful ychosis of a schizophrenic. He is willing too, to be vided, for so he can always blame the other half of his ind for the cruelties of life. Likewise we can always ame other synods and denominations for the failures of ur day to make the Church a living force in contempo- ry humanity.

The decline of the family and the loss of religious struction in the family could be considered as external angers to the Church, except that I see no further in- ease in their danger to us. The family has deteriorated far in American life that it simply cannot go lower— at is, the State itself will be forced to inaugurate re- rm as has been done in Socialistic, Communistic, and ascistic countries, in order to retain the fact of a nation t all. The mushrooming interest in family-life-educa- on, sponsored largely now by secular agencies with me increasing government support validates the up- rge in interest that our nation has come to realize.

Little help seems available to increase the religious fe of the home, either. The Church will no doubt be rced to some other expedient than it has tried to ac- mplish the religious training of its children. To con- nue to urge the home to respond does not seem to trike any responsiveness that is appreciable, except in arest instances. An easy retreat out of the problem is to upport the Christian Day-School movement. Its very ase would call in question its effectiveness as an an- wer to making the home conscious of its religious obli- ations.

There is one answer to all these external dangers: if they materialize strongly, the Church will have to go underground to survive. I have prepared myself to accept this probability; and I have tried to train the congregations I have served to expect it. This has been done by insisting that all the Council members of the Church learn to, and do, conduct the services when the pastor is gone. They are started on the evening worship, and some of them become ready to assume any morning service. The elders assist in Communion also. Further, the pastoral activity has been centered around a training in the fundamentals of Christianity. "What do we really believe?" has been as much as possible forced upon the attention of the members. For this they will have to know if their congregation is to survive when the great and awe-inspiring day comes that the church door is padlocked and the pastor marched off to a barb-wire camp.

The prospect is not without foundation. All that has to occur so that the unchecked hatred of the world is leveled against us, is that our nation lose the next war. Every lost war must find a scapegoat; we can well be it. The prospect may be even clearer if we quote General Eisenhower: "The prevention of war pays vaster dividends than the winning of the war." Even those who win, he said, will "possess a wasted world in which civilized life as we know it cannot exist." Should we want to enlarge his words from his final report as Chief of Staff, and say that therefore there will never be a winner in another war? All will be losers. And the Church can well be the scapegoat.

Internal Dangers

There are internal dangers facing the Church. They are the more serious, for the Church has had to go underground frequently from external conflicts. It has always come back victorious, however, except when it was crippled spiritually, that is, internally. The Church is like a human being here: almost any possible reverse can come, provided we remain mentally and spiritually healthy and buoyant. It is not what happens to us that destroys us, but what we think has happened to us that makes the difference in whether we humans can survive our difficulties. So the Church.

The internal dangers, if unchecked, can corrode and corrupt our congregations so much that effective work will be impossible. If that occurs, there is little hope historically to expect any recovery for the Church within three generations. Sometimes a recovery takes centuries; and in the Middle East and North Africa a millennium has left the church as precarious spiritually as ever. So it is far more serious that we guard ourselves against these internal dangers than that we waste our energies combatting external opposition to the Church. Never more than a holding-operation should be necessary against outside hostility. But the Church fights for its life at all times against the spread of internal corruption.

There are two types of internal dangers: the first is the class which rises from outside the Church, but which gets a wide enough response within the Church to bleed fatally our spiritual health.

The first of these external dangers with an impact is this: from outside the Church, but now almost unquestioned within average Christian living, has come in the last hundred years a devaluation of personal responsibility. This is deadly to Christianity if it continues within the Church, for as Kierkegaard puts it, before God we are continously naked and alone. No one ever is free from total personal responsibility before God for his entire thinking, activity, and life.

But something like a century and a half ago, under impetus of the Industrial Revolution, the writings of Smith and Malthus became widely read and accepted. Underneath the program and assumptions of these men lay the view that economic dislocations and insufficiences were responsible for the moral inequalities of men. Humanity would be free of the impulses to evil, they suggested, if economic inequalities were removed. This form of the devaluation of personal responsibility received total support from the writings of Marx and Engels, as well as the Socialist apologists. The perfect world of *Das Kapital* is perfect primarily because there are no longer economic inequalities to urge men to evil.

Parallel to this refusal to accept personal responsibility for evil for economic reasons, was the view of the political writers previous to the American and French Revolutions. Beginning with Thomas Hobbes, and his political opposite, Rousseau, the English, French, and American authors who sponsored the Revolution to Constitutional Government were loud to insist that political causes were responsible for men's social evils. If we could be granted personal political representation in government, protected from the whim of eccentric rulers, our world would quickly grow toward perfection, they argued. It is not so difficult to see that even in Church circles this idea is accepted uncritically. Thus if there is any social evil, a change of party administration will remove it; a simple change to democratic methods will convert the Nazi or the Shintoist.

To these two expressions of efforts to avoid personal responsibility before God for the evil of this world, we may add the chief mass conviction of America: that cultural or educational inequality is mainly responsible for our moral weaknesses. From John Locke, through Horace Mann, to John Dewey, the argument does not change. If we revise our educational methods to meet the true needs of men, our social problems are over. As each type of cultural deficiency was removed, without any result except to achieve more educated crimes, we never thought to give up our American conviction — we simply scrabbled until we uncovered a new educational method. For we believed still that the new method in turn would guarantee the end of evil. Once more we are prepared to dump the last unsuccessful method, progressive education. But few, even in the Church, believe that we are responsible for the way we live without an adequate education.

We may list briefly some other compounds of the idea that we are not personally responsible for our morals. From Fichte, we are prepared generally to accept the idea that a man is what he eats. *"Der Mensch ist was er isst."* We supply this criterion through our social thinking and actually descend to saying that if adequate nutrition were available, most of our moral problems would vanish. In fact, we are engaged in a worldwide insistence on this view in the European Recovery Program, where we expect a change of behavior toward American moral standards, precisely because we have fed someone a minimum caloric diet.

Even the medical discipline has been privileged to share in our search to blame someone besides ourselves for evil. Malfunctioning of the endocrine glands was hailed as the agent of evil; now pre-frontal lobotomy is the last to suggest to many the physical cause of moral errors.

Two other such shifts away from personal responsibility should be mentioned. We shall reap in the next generation a devastating harvest from Freudian Psychology. Probably the major share of Freud's acclaim is not due to the successfulness of his work, as it is to this: he has provided an unscathed redoubt for humanity's desire to blame anything but itself for its evil. By asserting that our abnormal behavior is the result of a psychological displacement of our instincts, where the emotional charge of the unreleased instinct (called the "libido") is bottled up in our Unconscious, a man can trace or assume the real origin of his immoral activities to be in his faulty psychological upbringing.

I should like to point out a more serious expression of Psychoanalysis, that is called Analytical Psychology. Freudianism tends to correct itself by its extreme dependence on the sexual instinct and by its materialistic premises. That is, the Church can easily sense that the moral pronouncements of Psychoanalysis are not to be blindly trusted. But Analytical Psychology, as offered by Karl Jung, is much more dangerous, and the Christian Church will have much opportunity to repent its eagerness to hear Dr. Jung and to use him to support its anthropology. Analytical Psychology is a thinly-disguised twentieth-century Fichtian philosophy. The Church is still reaping the evil of the Absolute Idealists' support of Christianity in the person of Schleiermacher and his disciples. Now it is to be returned to us by asking Analytical Psychology to support the claims of religion. While Fichte's Absolute Idealism, and this Psychology, are perfectly happy to perform that task, it is imperative we realize that the religion supported is mere symbolism, under which true and false faiths are not even discussable. However, if this be any comfort, it is our sons who will reap the horror of our attempted match-making.

All these efforts to renounce personal responsibility for evil have joined to make our generation of Church

embers almost totally irresponsible. No matter how vious is the moral lapse, any church member can dis- ver a cause outside himself responsible for his act. In ct, most church members have come to believe that is demonstrates the surest evidence of their personal t of repentance—they have concentrated long enough their so-called sin to have discovered an excuse for presence. So, are they not repentant? What more n a pastor ask?

Yet another form of this devaluation of personal re- onsibility is social. Respect for individual persons has most disappeared from our age. The refusal to respect dividual people has infected Christian living also. The cial feeling provoked is that we are only cogs in a ast machine. What we say or think doesn't make any fference to anyone. How many, for instance, believe ally that their vote makes any difference in any elec- on? The danger, if this becomes the accepted attitude the Church itself, is that the one single purpose of hristianity is lost sight of. No longer does Christianity ucceed in forcing each individual man to stand square- but alone before a God who will give up his own Son get this particular lost sheep in off the stormy moun- ain. If we are not able in any other area of our living believe that individual rights and values count for nything, we shall not be able to continue any interest saving individual souls, or for that matter, in believ- ng ourselves that we are saved.

We lend ourselves to this social devaluation in two ays in Church life. First, the laymen insist, and the astor finally gets to believe, that there are religious ctivities of which only the trained cleric is capable. his is only small-scale for the same pattern on church- ide levels, where we insist and the leaders finally get o believe, that there are religious activities of which nly the trained clerical executive is capable. The rest f us lose personal responsibility for the Church.

Outside the Church, we contribute to the growth of his lack of social responsibility on personal terms, by niting with all other Protestant Americans in outright egalism in Church life. For we, and all other Ameri- ans, do believe that there is an absolute reign of law which can solve our social problems. If we only make better laws, and if we only allow a judicial review of enacted law to see that it is constitutional, we need not worry about controlling social behavior. Wm. Seagle's comment is in order here: "The historian of the future may well record that the absolute reign of law was the last great delusion of a nation that put its faith in le- galism."*Men of Law,* p. 305. Now to trust to law to change men, is to surrender personal responsibility in the social order. For the genius of law is to ignore the individual completely in favor of the abstract principle. It is not necessary then to point out that our willingness to go along with other Protestants in their little legalisms of Christian behavior is to encourage the same danger within the bounds of the Church itself.

Secularism

The second danger, posed from the outside, but effectively dangerous because it can gain internal control of the Church's thinking, is Secularism. This means that outside the Church, and even within the Church, the values and hopes for which the Church says a man may live and die, are really hardly worth a second glance. In the Bible, Secularism is called devotion to Mammon.

Secularism is quite triumphant in our culture today. Who outside the Church cares whether he knows if he is going to heaven or not, so long as he can be really sure that he can keep up a comfortable living after he retires from daily labor? How many, even inside the Church, really care about that question today- That is, care enough to renounce every advantage and privilege they have, in order to follow Jesus and lay hold on eternal life?

It happens right now, however, that this living only to satisfy the desires of men, which we can also call Humanism, has been so obviously dangerous to the health of the world, that everywhere men are shouting for a halt. As Dr. Halliday points out, in his *Psychosocial Medicine,* the religious decline in the last seventy-five years contributes to man's natural feeling of insecurity. Religious decline is both a cause and a symptom of man's uneasiness over against his world. So this danger of Secularism or Humanism could probably be overcome right in our generation, if we possessed enough spiritual initiative to want it mastered.

But the circle is vicious. Secularism dominates the Church's living, and the surrender of the Church's members to Secularism makes it unlikely that anything but more Secularism will grow. Take this example: if any of us pastors who knows that the call of Jesus to total dedication of life is desperately sincere, were to call upon his congregation to leave all and follow Jesus, he would be stubbornly or amusedly or tolerantly or indignantly refused. But he would be totally refused, if he stayed with his challenge. So most pastors have learned to back-track rather hurriedly after they met their first congregation out of seminary. Then they have compromised their own honest understanding of what Jesus wants out of our lives, in order to be our Lord. And perhaps in their extremity sometimes they have been only too glad to congratulate the Christ when He has succeeded in getting a man to admit that at least 120 minutes out of one month (on every other Sunday morning) are owed to God.

Is there a present answer to this danger? If we accept the collapse of Humanism outside the Church together with the continued secularism of church members, perhaps the challenge of Dr. Bell is not nearly so much jousting at windmills as we would ordinarily believe: "I should like either to see the rank and file of alleged churchmen wake up and fight for God in this pagan country, or else to see Christian leaders disregard their timid followers and like Francis of Assisi or

John Wesley, go out of the church buildings, shake off the dust of denominationalism from impatient feet, and appeal to the folks generally. Americans will listen to Religion if and when it claims to have relationship to real life. Let the Church recognize that its job is not to nurture the pious nearly so much as it is to arouse, convict of sin, convert a pagan nation" *(God Is Not Dead,* B. I. Bell, p. 122).

Until any man at all can see a difference between people who claim to have been with Jesus and the men who know only this earth's hopes, we shall continue to sink into the swamp of worldliness in the Church. Even national leaders can take knowledge of simple Christians that they have been with Jesus—if they really have been.

(To be concluded)

Bible Reliability

E. H. Parsons

REV. NEVE, although raising questions that have been known for centuries, is rendering a service in bringing to mind the danger of taking for granted that one knows, with the result that readers of his articles have opened their Bibles for the purpose of reading and comparing Scripture with Scripture.

There is a large number of passages in the Bible which have been attacked as being erroneous, or as being apparent contradictions, or as being discrepancies. A suggested designation is "seeming discrepancies," because these instances seem to be discrepancies and thereby serve the twofold purpose of being a test of faith that the Bible not only contains God's words but is God's Word, and of presenting problems to be solved by letting Scripture itself explain Scripture, as well as noting the confirmation of Biblical statements by archaeology, astronomy and philology, with meditation on "Truth shall spring out of the earth" (Ps. 85:11) and "The heavens declare the glory of God, and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge" (Ps. 19:1, 2).

A century ago histories recorded no such character as King Sargon of Assyria, but the Bible does in Isa. 20:1; then came archaeology and proved from inscriptions that the Bible record thereon is true. Archaeology time and again has disproved attacks on Biblical statements. Then attacks were made on historical, medical and nautical statements in the Gospel according to Luke and in Acts. Then a series of archaeological confirmations discredited the opinions of scholars of higher criticism, so that the present status is as given in the *Westminster Dictionary of the Bible* by Smith and Gehman under the topic Quirinius: "But since Luke's accuracy has been many times vindicated, it is doubtless wisest to await further light from discoveries that may solve the difficulties."

Astronomy, too, has been of great value in solving Biblical difficulties or seeming errors, as giving light on the question whether or not the creation days prior to the creation of the sun were each twenty-four hour days; and connecting therewith Ex. 20:9-11 as confirming Joshua's long day (Josh. 10:12-14) and Ahaz's sundial miracle (II Kings 20:11) which make up the lost day which astronomers insist is the fact with solar time (Cf. *American Lutheran,* April, 1949, p. 21, and pp. 257-262 in *All About the Bible,* by Sidney Collett).

Too much reliance should not be placed on scientific findings because they are merely tentative and subject to subsequent discoveries; as the new scientific study reported to the American Physical Study, among others things, states that the essential creation was all done in one hour (Article entitled *Science Leans Nearer to Bible's Story of Creation* in Des Moines Sunday Register for Jan. 30, 1949). Instead of being quick on the trigger in discrediting Scriptural statements, why not heed Jesus' saying, Ye do err, not knowing the Scriptures nor the power of God" (Matth. 22:29). Therefore H. T. F. Wittrock is right in saying that theological development must rest on the two pivotal statements of Jesus: "If ye continue in my words, then are ye my disciples indeed, and ye shall know the truth" (John 8: 31, 32), and "If ye know these things, happy are ye if ye do them" (John 13:17). Philology has made great strides especially in the field of grammar of the Greek New Testament, and joined with archaeology has promise of taking under investigation the findings of textual criticism.

Why should not the same fairness prevail with interpreting the Scriptures as prevails with secular writings? Among such rules or axioms that have arisen from the basis of fairness are the following: A writing is presumed not to contradict itself, and this presumption can be overcome only by clear, satisfactory and convincing evidence; and, The intent and meaning of a will is to be derived from the four corners thereof (counterpart in dealing with Scripture is, "Let Scripture explain Scripture"). So in the work of solving Biblical difficulties one must, from the viewpoint of fairness, set out the exact words and make side-by-side comparison, and not resort to free rendering, i.e. giving a paraphrase of the Biblical expressions under investigation. Lack of information on Bible chronology and free rendering of Bible expressions are two of the most important obstacles one has to contend with in replying to those who are convinced that the Bible contains discrepancies and contradictions in fact.

n quoting Scripture, the renderings of the Authorized rsion will be quoted, unless otherwise stated herein.

Writers Not Perfect

In I Cor. 1:14-16 we have proof that a sacred writer is t in a state of perfection while recording what God nts to be said. Paul himself personally was at no time allible, and so, like the rest of us, needed daily repence. And this fallibility of his person, including memo, is in I Cor. 1: 14-16 recorded as a fact, as an absolute th. And this fallibility of his person, including his own emory, was present when preaching or when recording a sacred penman for God, while being moved by the oly Spirit to report exactly what God wanted him to port in writing. The distinction to make is to separate e words recorded or spoken from the person or thing lked about, together with what the person says or reals about himself. In other words, the words here rerded are God's words, but the words do not relate to od's remembering but to Paul's remembering. A valuble commentary on the Scripture in I Cor. 1: 14-16 is the se of Balaam in chapters 22 to 24 of Numbers.

There are in the Bible very many instances of variaons in the designation of a person, in addition to Matth. :35 compared with II Chron. 24:20 and Mark 2:36 comared with I Sam. 21:26. The Bible calls Abram later braham, Sarai Sarah, Jacob Israel, Saul Paul, Simeon eter or Simon Peter, etc. Information is lacking on a st of the names mentioned in the Bible; but from the stances where the information lies in the Bible we how that variations may occur from being spelled in fferent languages, character-trait designations, practice giving of names, ancestral descent as Matth. 1:1 has Jesus Christ, the Son of David, the Son of Abraham." ot contradiction or error, but lack of information is the fficulty. The only certainties of explanation are the stances where Scripture furnishes the explanation and here without a doubt archaeological discovery furnishd the accurate clue. On variant names also, where one oes not in fact really and actually know, the presumpon that a writing does not contradict itself prevails. Here accusation is not in any wise evidence, not menoning the words clear, satisfactory and convincing.

Paul's Experience at Damascus

Acts 9:7. "Hearing a voice, but seeing no man."

Acts 22:9. "And they that were with me saw indeed he light, and were afraid; but they heard not the voice f him that spoke to me." It is possible to hear a voice nd not make out the words. This distinction in the Engish translation is brought out with the kind of article sed: Acts 9:7 has "a voice," meaning sound of a voice, while Acts 22:9 has "the voice," referring to a voice of which one can hear the words spoken. The Greek word or voice has two areas of meaning: (1) sound, (2) articulate sound. When the first area of meaning is meant, he genitive case may aid the word voice without the deinite article to show that is the meaning to choose, as in Acts 9:7. When the second area of meaning is meant, the accusative case may aid the word voice with the article to show that it is the meaning to choose, as in Acts 22:9. Generally, the accusative case after a verb of hearing refers to a voice saying something, while the genitive case refers to the voice coming from someone. The problem with these verses arises from two factors: first, failure to observe the kind of article before the word voice; and secondly, the inability of English to show, in this case, the genitive case and the accusative case found in the Greek. Robertson in *A Grammar of the Greek New Testament in the Light of Historical Research*, pp. 506-7, states that the Greek word rendered 'hear' when followed by the genitive case of voice means hear in the sense of calling attention to the sound of the voice; but when followed by the accusative case means 'understanding' in the sense of intellectual apprehension of the sound.

Sojurn in Egypt

Rev. Neve states: "In Gal. 3:17 Paul writes that the law was given 430 years after the covenant of promise was made to Abraham. 430 years is the time the Israelites sojourned in Egypt. But Jacob was 130 years old when he went to Egypt, and Isaac was 60 years old when Jacob was born, which makes 620 years."

But what does the Scripture say? This question could also be framed as: "What saith the Scripture?" (Gal. 4:30), or "Have ye not read that which was spoken unto you by God, saying," etc. (Matth. 22:31), or "As the Holy Ghost saith" (Heb. 3:7). Gal. 3:17 says, "And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."

Ex. 12:40 reads, "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years." Gal. 3:17 does not state from what saying of the promise that time of 430 years commences, whether from its giving to Abraham or its last giving to Jacob in the year Jacob left for Egypt. In Ex. 12:40 the Authorized Version says the sojourning was 430 years but does not say where; the American Revised Version, also called the American Standard Version, takes the remote possible antecedent, and not the closest possible antecedent of the Hebrew relative *'asher* as the Authorized Version does, and furthermore gives an interpretative rendering with "Now the time that the children of Israel dwelt in Egypt was four hundred and thirty years." The only two possible renderings involve translation of *'asher* — — whether it should be 'who' and so make the children of Israel the antecedent, or should be 'which' and so make the sojourning the antecedent.

This is shown by a literal translation of the Hebrew text: "And the sojourning of the children of Israel, who (or 'which they') dwelt in Egypt, was four hundred and thirty years." One cannot yet say that the 430 years commences with Abraham or with Jacob's leaving for Egypt. All that is known is that it is one or the other. The highly

interpretative Septuagint (LXX) has for Ex. 12:40: "Now the sojourning of the children of Israel, which they dwelt in the land of Egypt and in the land of Canaan, was four hundred and thirty years." The Samaritan Pentateuch has, "Now the sojourning which they dwelt in the land of Canaan and in the land of Egypt, was four hundred and thirty years." The Jewish historian of the first century, Josephus, in his *Antiquities,* II, 15, 2, says, "The Hebrews left Egypt 430 years after our forefather Abraham came into Canaan, but 215 years only after Jacob removed into Egypt." Gen. 15:13 and Acts 7:6 cannot be cited as Scriptural proof that the sojurn in Egypt was 430 years because of the words, "a land," since in Hebrew Gen. 15:13 has no indefinite article before the word land, and the Greek for Acts 7:6 has no indefinite article before the word land. Therefore "a land" may be composite in the sense of "land" or may be specific as meaning one land. Further knowledge is needed on Bible chronology and this may be furnished by archaeology or even by astronomy, since the seven-day week seems to have been observed without a break from creation on.

The Authorized Version is correct in not making a vocabulary choice that limits the meaning to a restricted sense when there are essential facts lacking. Confirmation that the 430 years commence with Abraham would clear up the translation one should give for Ex. 12:40, I Kings 6:1 and Acts 13:19, 20, and would make certain what choice of meaning should be given to the words 'a land' in Gen. 15:13 and Acts 7:6. The same would happen if 430 years commences with Jacob's leaving for Egypt, except that the chronology by Ussher for this period of history would have to be revised. Therefore an assumption under either choice, that the promise commences with Abraham and that the sojourn of Israel in Egypt was 430 years, is clearly erroneous because such an assumption would require new Hebrew texts and new Greek texts for the passages of Scripture referred to above.

The American Revised Version rendering of Ex. 12:40 has only a 50-50 chance of being right, that is, it is not only possible but also probable that the American Revised Version of Ex. 12:40 is wrong. The statement in the article entitled *Merits of the Authorized Version* in the Jan. 25, 1949, issue of the Lutheran Herald bears repetition: "The Authorized Version achieves remarkable accuracy because of its strict adherence to Greek and Hebrew word-order and cautious use of neutral renderings where there exists some doubt or hesitancy as to what is the correct grammatical choice." Where there are unknown factors, cautiousness avoids either drawing a specific conclusion or making a specific choice that restricts the sense.

Altar of Incense

Authorized Version for Heb. 9:3,4 has: "And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant." The word censer in Greek has two areas of meaning: (1) censer, (2) altar of incense. The context speaks of the holy of holies and the translators' choice of meaning, censer, recalls I Kings 7:50, "the censers of pure gold," and Lev. 16:12, "And he shall take a censer full of burning coals of fire from the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil." The Revised Standard Version takes the second meaning, altar of incense; the American Revised Version has 'altar of incense' in the text, but 'censer' in the margin.

Rev. Neve accepts the second meaning, altar of incense, and by connecting with Ex. 40: 21-29 which places the golden altar of incense in the holy place, raises the question of discrepancy. Num. 17:39 speaks of a second altar with brazen censers and plates. Fairness demands that where there is a choice of meanings, that meaning shall be chosen which harmonizes with Scripture elsewhere; in other words, no grammatical choice or no vocabulary choice shall be made that causes Scripture to contradict itself. This corollary inheres in the secular rule that a writing is presumed not to contradict itself. Lenski in his commentary on Heb. 9:4 fails to recall I King 7:50.

Other Variations

I Cor. 10:8 says "23,000 killed in one day" while Num. 25:9 reads, "And those that died in the plague were twenty and four thousand." The only reasonable sense of Num. 25:1-9 is that the plague was of more than one day's duration, so for the other day or days the plague killed 1,000. Failure to let the context help the text leads to erroneous conclusions.

Matth. 27:9, 10 reads, "Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me." Rev. Neve says there is a discrepancy here because the quotation is from Zechariah. It is generally agreed that Zech. 11:12, 13 refers to Matth. 27:9, 10 in saying, 'And I said unto them, If ye think good, give me my price, and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter; a goodly price that I was prized at of them. And I took the thirty pieces of silver and cast them to the potter in the house of the Lord.' This vision of Zechariah is a prophecy fulfilled in Matth. 27.

But this fact does not exclude prophetic statements spoken in Old Testament times and not recorded in the Old Testament. The text says "spoken" by Jeremy, and if no such prophecy that fits Matth. 27 is found in the book of Jeremiah, why should the conclusion be ruled out that these words were spoken through Jeremiah but recorded in writing through Matthew? We have such a situation in Jude 14. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord

meth with ten thousand of His saints." Often in the ew Testament God gives facts that occurred in Old estament times but are recorded for the first time in e New Testament; as Jannes and Jambres withstood oses (II Tim. 3:8). Lenski follows Lightfoot who cites aba Bathra, and Rabbi David Kimchi's Preface to the rophet Jeremiah in his *Authorities* (cf. Morne's *Introuction*, Vol. 2, p. 296) states that the Jews divided the ld Testament in various ways, including The Law, The salms, and Jeremiah; then Jeremiah includes all the rophets and any prophecy found under the third divion would be referred to as from Jeremiah.

This may prove to be a fact, but as yet it is but a traitional assumption, at best; however, even if by archeological discoveries it is proved beyond doubt that this ivision was in use during the time of Jesus, nevertheless ne view that Jeremiah spoke this statement but it is ecorded for the first time in Matth. 27 still would ot necessarily be erroneous, since nothing prevents God rom adopting words spoken through Jeremiah to be epeated through Zechariah and also recorded through Matthew. There is no law or rule that forbids man or God from repeating former statements he has made, and one that forbids man or God from adopting former statements made by him to fit new situations or to present subject from a different angle. Also Zech. 7:7 should not be overlooked: "Should ye not hear the words which the Lord hath cried by the former prophets?"

Pato complained of inability to comprehend God and salvation because of lack of 'some sure word of God," and so like his predecessor Socrates and his pupil Aristotle built up a system of Philosophic Religion based on ideas formed from reasoning.

Plato (427-347 B.C.) said, "We must lay hold of the best human opinion in order that borne by it as on a raft we may sail over the sea of life, unless we can find a stronger boat, or some sure word of God, which will more surely and more safely carry us." II Peter 1:18-21 says, "And this voice which came from heaven we heard when we were with Him in the holy mount. We have also a more sure word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the Day-Star arise in your hearts; knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

Why lose our "sure word" by accepting assumptions that deny that we have a "sure word"? Always distinguish between absolute truth which is the revealed Word of God, and discovered truth which is tentative facts of man always subject to modification or reversal.

A Prosaic Spiritual Iliad

James A. Smith

(Continued)

A careful study of the many claims of the Church, followed with a study of those deemed most appropriate, brought me to the conclusion that the following five would be ample to meet my desire.

1. Claim to being the true Apostolic Church.
2. Claim that the Papacy was instituted by Jesus Christ.
3. Claim that the Roman Church civilized Western Europe.
4. Claim that it is the embodiment of intellectual enlightenment.
5. Claim that its scholarship is the source of American democracy.

The one characteristic preeminently obvious in a Normative Christianity would be that truth has always been, and ever will be, at open enmity with falsehood in the sense in which God is at enmity with Satan. All through the Scriptures God imparts to us information on the nature of Satan, his methods of attack upon man's soul, and the consequense of yielding to his craftiness. This fact would serve as a constant directive; a principle that would discipline both my conscience and reason. It was to the conscience and reason of Adam and Eve to which God appealed after they had fallen victims of Satan's falsehood; and Jesus Christ has informed us of the fact that men shall even bring falsehood into the matter of God's final judgment of man to justify their acquittal (Matthew 7:21-23). That form of evil will continue till God has completed His final judgment. It has the greatest vigor of any form of evil, and in this investigation of the claims of the Roman Church, a consideration of it shall not be overlooked at any time. Every time it appears in the Scriptures, it proves itself to be the crime of cowards. No truth shall ever need falsehood to support it, but falsehood has a degree of weight with those who wish to believe it. When Aristotle was asked what a man could gain by telling a falsehood, he replied; "Never to be credited when he speaks the truth". In the economy of God, He has made provision for a partial judgment to be exercised against wrong doing in the world, and He has incorporated it in the scheme of His providence making man the agent of its execution. The object of this is to discipline men, making it possible for man to correct his manner of living. God has always been, and will continue to be

slow to execute His finalities. The prophets of Ancient Israel were the instruments of God to discipline His chosen people, but they refused to hear God's message demanding their reform, bringing on the total dissolution of the religious hierarchy in the year 70, but the true essence of Judaism has never ceased to continue its effective good through the services of the Synagogue, the most ancient system for religious education now in the world; and it must not be overlooked that it is an institution that had the endorsement of Jesus Christ and His apostles.

TRUE APOSTOLIC CHURCH

Normative Christianity had its beginning at the Annunciation, and has continued in an unbroken line to our day, and will finally complete its course at the end of time (Mark I:I; 13:10; Matthew 24:14); Jesus Christ Himself taking the initiative in its introduction (Matthew 4:23-25). That Normative Christianity is in the Kingdom of God, whose Constitution Jesus Christ announced in His "Sermon on the Mount."

There is in this world today a true Apostolic Church that has the distinctive marks of Catholicity irremovable in its nature, and Jesus Christ selected the place for its beginning (Luke 24:49) and commanded the apostles to be present at that place, and they obeyed that command (Acts 1:4) and there the apostles established the first official center of the Church (Acts, 15th chapter).

Those events and facts narrated in the first pages of the historic Church are so commanding in their importance making it an unavoidable obligation to begin our consideration on the first major claim of the Roman Church that it is "the true Apostolic Church," the "Mother Church of Christendom".

For a period of three months, all the intelligence possible for me to command, and all the assistance I sought from books and priests, was used to find a justification for that claim, and such *could not be found* that would square with the truths of the Scriptures. But what I did find was the undeniable fact that Rome, and all that it had meant to mankind, was remote from the purposes of the Church; and only once did Rome appear within the idea of event or fact, and that was on the Day of Pentecost, when the Church had its historic beginning. The record of that day's events and facts inform us that among that vast throng of "devout Jews" who were then assembled in Jerusalem to celebrate the Feast of the Passover, there was seen "strangers of Rome, Jews and proselytes" (Acts 2:10). Neither did I find anything in the records of history to confirm that claim, but on the contrary, in respect to event and fact, both the Scriptures and history confirmed that claim to be basically false, while they confirmed, as a fundamental truth, Jerusalem as the "Mother Church in Christendom". The eternal value of that truth, in the estimate of God, is seen in the prophecy that the time would come when "all nations shall flow unto it. And all people shall go and say: Come ye, and let us go up to the mountain of the Lord; to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the Law ,and the Word of the Lord from Jerusalem. And He shall judge among the nations and shall rebuke many people: And they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war anymore" (Isaiah 2:1-4).

That is the sublime event toward which a Normative Christianity shall ever direct its heart and mind. Jesus Christ made this idea a source of spiritual inspiration, and made it known in these words: "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come" (Matthew 24:14). In the development of the arrangement, and the expansion of its parts, the sense of a progressive awareness seemed to become an unmovable part of my mentality; and now in the initial part of my venture to prove the correctness of the claims of the Roman Church, that sense of awareness was translated into a great reality.

I was now confronted with a strange perplexity that while my mind confirmed that claim of the Church to be false, yet my will kept me in search for something that would establish it as a truth. I would now turn my thoughts to Jesus Christ, and from Him I would learn something that had been overlooked. My zeal for the Roman Church would not yield to the conclusions of the mind. The disciplining of my conscience and reason seemed to direct me to Jesus Christ alone, and from Him, alone, I sought for the answer to the question of my soul. The word "catholic" had now lost its meaning, but it was replaced with the word "church". What value reposed in that word would be revealed by Jesus Christ, and directing my attention to that word I found that Jesus Christ had used it but twice and on both occasions, it was used in a subjective sense. The first being in connection with the incident in which He spoke concerning the foundation of "my church" (Matthew 16:18); the other when He referred to it as having a disciplinarian function (Matthew 18:17); and neither occasion mentioned it as having a nominate character. The apostle Paul gave to it the name of "The Church of God" (Acts 20:28; I Corinthians 1;2; 10:32; 11:22; 15:9; Galatians 1:13; I Timothy 3:5). The very word conveys the meaning that those who hold membership within it are different from other people in the manner of living; their identity being recognized by the righteousness of their lives. While Jesus Christ made but little mention of the Church, He always spoke with an emphasis when mention was made of "The Kingdom of God". The word "church" never once appeared in a single sermon or address of Jesus Christ, but the Gospels inform us of the fact that the word "Kingdom" was constantly falling from His lips.

My conclusion was, after a thorough study had been made on both the "church" and the "kingdom", that the

urch was in the Kingdom of God somewhat after e manner of the government being in our Federal public. It is but the human element in the Kingdom God that gives a realistic meaning to the ideal.

I saw the Church as the human element in the King- m of God to direct the actions and conduct of the ople; to regulate, influence, and restrain their opera- ns; while the Kingdom of God is the spiritual realm th God as the head, hence the title: "Kingdom of God" applied both to men on the earth and to the angels heaven (Matthew 6:10).

SEVERANCE FROM ROME

That conclusion left me free to continue on in my in- stigation of the claims of the Roman Church for I scerned within the idea of the Church as a disciplin- ian, the possibility of the being, in that sense, the Mother Church of Christendom" and if that point could e established, it was possible to conclude that it was so the "Apostolic Church". As I began a thoughtful udy on that matter, that sense of awareness grew eavier. After several weeks of battling with that aware- ss, I decided that freedom of intellect and will was es- ntial to any progress that might be made in a proper evelopment of my thesis, and this decision led me to nother that prompted my severance from the Roman hurch and return to Protestantism; and that decision as carried into effect by casting my spiritual lot with he people of the Lutheran Church. For the first time fter a period of fifteen years in the fellowship of the oman Church, did my mind turn to my experiences in rotestantism. That severance from the Roman Church as done somewhat reluctantly because of the many eautiful attachments that had been formed with many riests; but even that wholesome quality was then being eflected against a background of the unethical conduct f a priest, high in ecclesiastical rating, of which I was he victim.

From time to time, prior to my leaving the Church, ny problem was presented to some priests, written in he abstract, but having such strong implications in he concrete that it could be discerned that the problem resented was mine. The reason for having written in hat manner was due to the fact that if it had been tated otherwise, suspicion would have arisen in their minds that would have changed their attitude toward ne in relation to my problem. Previous experiences ad made me prudent in this case. However, their re- action to what I had presented to them revealed a dis- position to either ignore the matter, or to generalize in heir answer. My contact with the priests on such a mat- er, not only in respect to my own problem, but many problems similar in character which I had been request- ed to present to them by people who were living under the effects of some individual preplexity, led me to the conclusion that they were not fitted to meet the demands of the souls of men when critical matters were before them. In one case, the situation of the person was of such a character that I sent the inquiring soul to the priest. On returning to me after the problem had been presented to the priest, followed by a discussion on the merits involved in that problem, an answer to my question bearing on a solution to the problem, brought forth these words: "I am worse off now than I was before I talked with the priest". The local paper the following morning reported the fact of the woman's suicide.

The primary cause of my severance from the Roman Church was the discovery that it is not the true Apostolic Church, and coupled with this fact that I found the priesthood incapable of rendering proper assistance in the solution of the sincere questions of my soul at that time.

Some publicity was given to my return to Protestantism, and numerous letters were received from different parts of the nation. Many local people contacted me to discuss the reason; but in all of these communications, there appeared to be one point of objective interest: they were not so much concerned about my having left the Roman Church but about what I found in that section of organized Christianity that caused me to leave it. After a period of careful study on the nature of those communications, I concluded that my action was but an index to a condition that was somewhat general. It was a positive attitude among our American people, and I decided that I would go to the bottom of the matter to learn, not only what was back of this general attitude, but what it would eventually lead to. In addition to that focal point of interest that characterized the greater part of those communications, there was discerned another point of interest that kept them within the fellowship of the Roman Church, and I was conscious of the same effect upon my own life. Two weeks of serious thought were given to that strange aspect that characterized the religious attitude of our American people. If many others of the Roman Church felt free to approve of my having left it, but hesitated in their departure from it, there was obviously some element or elements in the essence of the Roman Church that had escaped me. I was reminded of the growth of an anti-God ideology that had its source in a general anti-Roman attitude then extant throughout the whole of Europe. If such an attitude brought on a condition that manifested itself in the setting up of an anti-God state, I must not, in any way, contribute towards such a condition in our democratic nation.

THE PAPACY

My relation to the Roman Church over a period of fifteen years was characterized by pleasurable experiences, wholesome fellowship with its priesthood, especially with the monks and friars in their monasteries, and delightful consciousness in the observance of its rite-ceremonies. It had mastered the technique of an appeal to our sense nature, all of which I was now missing, although the consciousness of that appeal remained with me. My disturbed state of mind over the general re-

action of my having left the Roman Church coupled with a reawakening of its effective appeal caused me to turn my face towards the Roman Church. I could not doubt my conclusion on its claim to priority in its relation to Christendom, but I could set that aside and regard it as a matter of perpetual silence. But try as I may, I could not dismiss from my mind its awareness concerning the Papacy. If I could reach a satisfactory conclusion respecting the Papacy, through a process of logical reasoning, based upon a Scriptural premise, I would return to the Roman Church; and if I did, I would refrain from any outward demonstration of its activities, a type of religious life against which the whole of my moral and spiritual faculties would rebel, as those faculties in me demand the freedom of expression.

In that consideration on the Roman Papacy, the idea of absolute authority made it imperative that he who occupies that focal point in the whole scheme of the Roman Church must be continuously conscious of himself. History has revealed that self-consciousness is the most conspicuous trait of the Papacy. Now a trait is a definite characteristic in personality; and personality is the integrated total of the traits, ideals, attitudes, objectives, and purposes possessed by an individual. It is through a study of personality that we learn how to deal with individuals by citing concrete situations in which they play an important part. On the part of any Pope, because of the unusual qualifications attributed to him, the basic element of his character must be the acquisition of noble ideals. Such ideals are types of excellence, spiritual values, duties, obligations of life, and especially incentives to moral conduct, all of which must be actualized through the activities of intellect and will.

This I regard as an appropriate standard by which the Papacy could be judged. If my confidence in that highly exalted office was justified, it would reflect real divine ideals, and spiritual values. In that I would find Jesus Christ, whose Vicar the Pope is assumed to be, through revelations in the experiences of the Popes. The ideal, if it is to contribute to character development in a true Christian sense, must be grasped in its real significance by recognizing that the principles on which the ideal rests are principles that have their origin in the mind and purpose of God. Personality in the Papacy is, therefore, matured moral individuality, as there is no living principle which has not previously taken flesh and blood in some actual human personality. Since the Pope is the reputed Vicar of Christ on the earth, it is but reasonable to expect that he, above all other human beings, will reflect the true character of Jesus Christ. If that can be proved to be a true fact, the Scriptural setting of that office will assume the genuineness of divine origin, and its place will be definitely fixed in the economy of God.

Christ's Church primarily deals with human values, and this, strange as it may seem, is the immutable truth from which Thomas Jefferson conceived our Democracy. In the claim of the Roman Church respecting the Papacy, the value of the apostles becomes a matter for thoughtful appraisal. The New Testament is replete with undeniable evidence of the greatness of their value as individuals. They were the charter members of the Church. But in passing from them to the Church subsequent to their death, we have but fragmentary records upon which to rely for information regarding the Papacy. The only solution to that problem is to find a justifiable basis upon which such an office could rest. When I began a consideration of this matter, the one thought in my mind was the worthiness of mere man to be Christ's Vicar. For any man to succeed Jesus Christ, having so many antecedents connected with His coming, and the eternal value that was put upon His coming, is a matter that demands a critical investigation.

To my mind, it was a question of man's capacity of being a successor to the One who became the cause of man's redemption. To meet that question with an answer proportionate to what it demanded, I reasoned somewhat in this manner: Since the Redeemer was to come clothed in the vestments of the flesh common to man, and since after His coming, He lived the life common to all men, excepting sin, then His spiritual nature would be clothed with the vestments of man's spiritual nature. Isaiah, the great prophet on man's redemption, has confirmed such an idea as a divine truth. Jesus Christ did redeem man through the instruments peculiar to human flesh (Isaiah 7:14; 9:6; 11:1-3; 53:5.) Christ Himself confirmed those prophecies (Luke 19: 10); and the apostles incorporated those truths in their writings (Hebrews 2:14-16; I Peter 3:19; 4:1; I John 4: 2). Therefore, it is logical to conclude, I reasoned, that the work begun by Jesus Christ in the flesh, in the design of God would be continued through men living on the earth. To my mind, that idea seemed to be confirmed in the idea that the chasm that exists between God as He really is and the highest possible conception that man may have of Him, being so great that it became necessary for God to clothe the Redeemer in the highest and noblest and most majestic vestments of God's creative power, the one He made in His image and likeness,—man. This is the Scriptural evidence that gives testimony of the highest appreciation and value God holds for man. The question was then raised in my mind: Could not God raise redeemed man who, by His grace, has become "a new creature" (II Corinthians 5:17) to the exalted place as Christ's chief representative on the earth?

BACK TO ROME

I reentered the Roman Church, but the spirit of awareness was constantly present in my mind. I sought to adjust myself to the strange situation I was then in by entering a Friary whose priests had distinguished themselves in rendering aid to men who were unable to hurdle their perplexities in life. The priest who was as-

ined to assist me in the matter of my return to the urch, did what he could, but it failed to dismiss from mind its awareness concerning matters that had used my departure from it. Leaving there, I joined a oup of young priests in Pittsburgh, Pennsylvania, who re zealous about the matter of conversions from Protantism. I took no active part in their poorly organd venture, but it afforded the opportunity of remaing constantly with them to have their opinions and adce on the solution of my problem. From them but lit assistance was received. But on the contrary much us received that effected a spirit of discouragement. I turned to Toledo, Ohio, where I labored in one of the ar production industries. During that period of two d one-half years' work, I continued to store up facts ving inspirational value. I found Adolphe Tanquer-'s "THE SPIRITUAL LIFE" the most helpful. This ook having universal endorsement of the Roman hurch, became my constant companion for study. Next that author, I selected Thomas Jefferson, the Foun- of our Democratic State, as a guide to the practil ends of right living. From my youth, I had found his unsel to be of great value and worthy of confidence, d in this matter he did not disappoint me.

Leaving Toledo, I entered a monastery in the middle est, and was assigned to work in the college library. y duties in that capacity terminated at noon. The afrnoon and evening of each day were devoted to a udy, systematically arranged, on the interpretation of e art works of some of the Old Masters. It was my onviction that I would find hidden away in those old asterpieces of art, the reality of the Roman Church. he result of that study, extending over a period of five onths, was very revealing in the things which I sought. hose artists lived under conditions which grew out of e supremacy of the Church in all matters.

AGGRESSIONS OF HIERARCHY

Frequently, when reading articles then appearing in ertain publications issuing from the various publishing nterests of the Roman Church, a new awareness was rising that gave me grave concern. I was gradually wakened to a consciousness that the Roman hierarchy n our country was doing something that would bring bout a change in the heritage of the citizens of our and. To change the heritage of our land, would change ts destiny, and that must not take place. That awareness awoke within my consciousness all previous ones, and every power of my moral and spiritual nature demanded that I establish in my mind a positive attitude against this evil aggression; this invasion of the soul of our common citizenry. I became determined to expand that new awareness until it would reveal itself in the reality of such an evil purpose conceived in the minds of the religious hierarchy of the Roman Church.

Awareness does not just happen. It is an effect and not the cause of something in its initial state. It is that quality within our intellect that has the faculty that causes our thoughts to be diverted in another direction. It has the character of a disciplinarian. It does not tell us what is wrong, but it does set up a warning signal. To me, when an attack is made that involves the integrity of the Founding Fathers of our Democratic nation, I don my war clothes and go in search for an enemy of my country. My reason demanded that I return to all previous experiences of awareness that had their association with the Roman Church. A reconsideration of the things that had been the cause of each of them would be thoroughly made. Disillusionment had sprung up all about me, and it required a careful readjustment. Reason commanded me to confront all the evidence, not a part of it. I was reminded of the fact that it was Jesus Christ who called on men to form their own opinions on evidence when He said: "Whom do men say that I am?"—"Whom do you say that I am?" (Matthew 16:13 -15). When one claim after another made by the Roman Church had crumbled in the light of advancing knowledge, it is no wonder that disillusionment created skepticism, and skepticism a determination to do something about this evil aggressiveness of the Roman hierarchy.

To alter the political character of our Democratic nation by calling into question the historical background of the Declaration of Independence and the Federal Constitution, I regarded as a challenge to our patriotism, and I, in my limited way, would accept that challenge. After several months of serious reflection, which induced a newly awakened and enlightened mentality, I resolved to do something about that bold and evil aggression, and from that time on to the present, my mind has had no other major interests. I completed my investigation on the claims made by the Roman Church in accordance with the original plan. A reconsideration of the Papacy was begun. The use of the faculty of reason which characterized the former consideration was supplemented and guided by the light of Christian faith supplied by the Scriptures and the facts of history.

(To be concluded)

The Reader's Viewpoint

LUTHERAN UNITY

Sir:

Layman A. J. Bowman's article asks some very pointed questions which deserve space for an answer. I for one hope that those chiefly concerned, perhaps Dr. Bersell, Dr. Fry, the Missouri Synod leaders, etc., will be invited to make comments (Dare we expect "answers"?) to his questions. (Especially note page 142, column 2, line 3 from bottom, and page 143, column 1, paragraph 2, and column 2, paragraphs 2 and 3).

I am very interested in hearing how Synodical leaders who were formerly congregation pastors will answer these insistent voices from our layity. Need I add that many "rank and file" pastors would like similar answers from the "Inner Circles"?

Fraternally in Christ,

Charles E. Schmitz, Phoenix, Ariz.

Sir:

This is merely to tell you that I thought the May issue of The Lutheran Outlook unusually rich. I enjoyed the story of Sharon and Cassie, the girl evangelists, Brother Lono's defense of the "written Word," and, of course, Sasse's strong article.

Sincerely,

L. Ludwig, Niagara Falls, N. Y.

DOES LUTHER EQUATE THE HOLY SCRIPTURES AND THE WORD OF GOD?

Sir:

Does Luther teach that the Bible *is* the Word of God? Let Luther speak for himself:

"The holy Scripture is God's Word." "The Scripture was written by the Holy Ghost." (IX, 1770.) (All quotations are translations from the St. Louis edition of Luther's Works. Most translations are by Dr. Theo. Engelder.)

"But it is cursed unbelief (der verfluchte Unglaube) and the odious flesh which will not permit us to see and know that God speaks to us in Scripture and that it is God's Word, but tells us that it is the word merely of Isaiah, Paul, or some other mere man, who has not created heaven and earth." (IX, 1800.)

"The Holy Ghost . . . is the Author (Meister) of this book." (II, 566.)

"Scripture or the Word of God." (VIII, 1111, 1129.)

"God's Word or the holy Scripture." (XIV, 413.)

". . . and no other doctrine should be presented and heard in the Church except the pure Word of God, that is, the holy Scripture. . ." (IX, 87.)

"Since the holy teachers of the Church have sometimes erred, being men, I accept their statements only in so far as they prove them from Scripture, which has never erred." (XV, 1481.)

"As for me, every verse makes the world too narrow for me." (XX, 788.)

"The Holy Ghost is thus recognized as the Author of Scripture, of the entire Scriptures." (III, 1890.)

"Not only the words, but also the form of speech, which the Holy Ghost and the Scriptures use, is of God." (IV, 1960.)

"Scripture cannot err." (XIX, 1073.)

— —

I wish that those who adduce the words "the swaddling cloth and the manger in which Christ lies," to prove that Luther did not equate the Word of God and the Scriptures, would read these words in their *context*. (XIV, 3 and 4.) We agree with Doctor Engelder who says with reference to these words: "There is not a single word in this passage which warns us against overestimating the Bible; not one single word which says that the human words of the Bible are fallible. 'Schlecht und gering'—yes, but that does not mean fallible, or worthless. The Bible is the manger, the swaddling-clothes—these are not derogatory, but laudatory words." (Concordia Theological Monthly, June, 1937, p. 446.)

I believe that the Bible is the Word of God because the Bible clearly teaches that doctrine. II Tim. 3:16; I Cor. 2:13; II Pet. 1:21; John 10:35.

Carl Biar, Spring, Texas.

MORE PSEUDO-LUTHERANISM

Sir:

In the May issue of the Concordia Theological Monthly Dr. W. Arndt and Dr. J. T. M. state their reactions to what I wrote about verbal inspiration. Dr. Arndt and Dr. J. M. T. are defending a theory of inspiration. The Word of God does not stand or fall with any theory of inspiration. It stands or falls with the living Christ who is revealed to man through the Word of God which is inspired. And because it is inspired it is infallible.

Dr. Arndt and Dr. J. M. T. do not distinguish between negative Biblical criticism and textual criticism, and they make the Bible identical with the Word of God. Luther did not make the Bible identical with the Word of God. Luther's view of the Word of God should be accepted as Lutheran teaching.

In his book, The Resurgence of The Gospel, Dr. Kantonen has made a fine distinction between the living Word and the Bible. What Rev. Mikkel Lono says about the Third Chapter of Dr. Kantonen's book is a misrepresentation. Dr. Kantonen does not attack the Written Word. He pleads for a spiritual application of the Written Word so that it, the Word, may become living and active in the hearts of lost man to bring him to repentance and faith in the Christ who is revealed through the living Word. Dr. Kantonen attacks the cold and lifeless literalism of the Written Word. A man may have the knowledge of the Written Word in his head without having the power of Christ's redemption in his heart.

Dr. J. M. T. coins the term: "Christian Scholasticism." I wonder what Luther would have said about such an expression? By what Dr. J. M. T. says about "Christian Scholasticism," and the way he says it, he admits that there is scholasticism in the Missouri Synod. And that his statement is published in an official organ of the Missouri Synod makes it official.

In the April 27th issue of the Lutheran Sentinel R. Preus states that what I say about verbal inspiration is rank heresy. To that charge I want to say that I am happy to join hands with Luther and many other heretics in the Lutheran Church.

When I published my article in the December issue of The Lutheran Outlook, I wanted to bring the issue out into the open. I am happy to know that some have accepted the challenge. Let us get the issue clarified so that we may know what is conservative Lutheranism and what is pseudo-Lutheranism.

As I see it, Preus, Lono, Dr. Arndt, and Dr. J. M. T. con-

r it more important to accept a theory about the Word od than to have the living Christ in your heart. Theor- come and theories go, because they are the products of human mind. But the Word of God will remain for r because it is the inspired and infallible Word about living Christ. The Lutheran Church needs to reempha- Luther's explanation of the Second Article: Jesus rist has redeemed me, a lost and condemned creature, ght me and freed me from all sins, from death, and n the power of the devil; not with silver and gold, but h His holy and precious blood, and His innocent suf- ngs and death; in order that I might be His own, live der Him in His kingdom and serve Him in everlasting nteousness, innocence, and blessedness."

Rev. A. V. Neve, Sleepy Eye, Minn.

:

Anent Pastor A. V. Neve's assertion that there is a real ntradiction between Luke's accounts in Acts 9:7 and 22:9, submit the following authoritative statement from the e Prof. A. T. Robertson's Large Grammar, p. 506: "It is fectly proper to appeal to the distinction in the cases in apparent contradiction between *akouontes men tees onees* (9:7) and *teen de phoneen ouk eekousan* (22:9). e accusative (case of extent) accents the intellectual ap- prehension of the sound, while the genitive (specifying case) calls attention to the sound of the voice without accenting the sense. The word *akouo* itself has two senses which fall in well with this case distinction, one 'to hear,' the other 'to understand.'"

Yours truly,

Olof H. Nelson, Chicago, Ill.

P.S. I am glad that those who have commented on Pastor Neve's articles have expressed belief in the inerrancy of the Scriptures.

Sir:

I wish to congratulate you on the May issue of the Lutheran Outlook. I find the Lutheran Outlook very helpful and interesting in general, but this last number especially fascinated me. Will you kindly permit me to reprint the article by Mikkel Lono having the title "Concerning the Written Word?" I shall appreciate being granted this privilege. Pastor Lono says something that should be said, and that every clergyman in the Lutheran Church in America should read.

Faithfully yours,

W. Arndt, St. Louis, Mo.

BOOK REVIEWS

ARENT-CHILD RELATIONSHIP in the Christian Home, *by Alfred Schmieding, pub. by Lutheran Education Asso- ciation, 7400 Augusta Boulevard, River Forest, Ill. 1949, paper, 30 cents.*

The author, chairman of the Dept. of Ed. and Psyc. at ncordia Teachers College, River Forest, Ill., presents a udy made of 200 children observed in some detail over five-year period, with 60 intensive case histories ranging om poorly adjusted to well adjusted, describing the paren- l and child point of view in their interrelationships. In der to secure specific responses from the children, a irty-point inventory was constructed, and checked by ing presented first in a story-projection form, then by the estionnaire, and finally by correlations with personality valuations made by independent observers.

Commendable restraint keeps the author from the hasty neralizations so frequently encountered in writings on ducation, but the research is clear enough to help church orkers sense many of the presenting symptoms of malad- stment in children. For instance, the correlation between n overburdening sense of guilt, excessive parental discipline nd maladjustment, comes out clearly.

Work of this type should be highly encouraged, since it represents a full use of the present-day techniques of evaluating our efforts in religious education. It is in glaring contrast to the "arm-chair philosophies" of religious education. So much is this true that a work of merit would be to have this monograph sent to all members of every Religious Education Committee that the organized church is heir to these days. Thus all concerned would begin to feel the need to check their many theories of better educational methods by testings that can be used to evaluate more sucessfully than the report of a pastor. "I think my children get more out of this text than any other." To cite a highly controversial example, all churches we know go to great lengths to en- family devotions, or family devotions the better families. that practice it are spiritually better families. Nobody be- comes so highly unpopular, however, as to ask via a testing medium, whether spiritually better families produce the the family devotions, or family devotions the better families. If wider encouragement is given to testing programs such as this monograph respresents, we will benefit immeasurably.

George H. Muedeking

SURVEYING the CONFERENCE

Lutheran Free Church

Iver Olson

Graduation exercises at Oak Grove Seminary and at Augsburg College were held on June 1 and 2 respectively. The largest classes in the history of these schools were graduated this year; 158 were, or will be, graduated from Augsburg College, and 70 from Oak Grove. Graduation exercises for the Theological Department were held on May 20. One of the men graduated, Rev. Amos Dyrud, will sail for France in August to spend a year in language study before proceeding to Madagascar where he will be engaged in missionary work. The other graduates have been, or will be, placed in parishes in this country.

Resignations

Prof. T. H. Quanbeck recently tendered his resignation as president of Oak Grove Seminary, Fargo, N. Dak. He has held this position for twelve years, and has been associated with this school since 1926. Mr. Quanbeck intends to spend a year in graduate study. His successor has not been chosen as yet.

Another resignation in the LFC terminates a long period of service in one activity of the Church; Dr. Claus Morgan gave notice a short time ago that he will not be able to continue as editor of the LFC Sunday School paper, *The Child's Friend.* He has held this position for about twenty-one years. At the time that he began this work he also edited the Norwegian edition, *Barnets Ven.*

Rev. Obed Westphal has resigned from his parish at Forest City, Iowa, to take up work in Madelia, Minn., as the successor of Rev. Alexander Borrevik. The latter has entered the institutional chaplaincy under the Lutheran Welfare Society.

Annual Conference

The Annual Conference of the LFC was held on the campus of the West Central School of Agriculture at Morris, Minn., June 8 to 12. The first day was devoted to committee meetings in preparation for the conference which opened on the evening of that day. During this day the Women's Missionary Federation also held its annual meeting; over seven hundred ladies were in attendance.

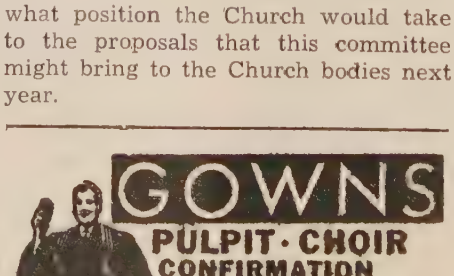
The three days from Thursday to Saturday were devoted to a review of the work that had been carried on in the Church for the past year, and in making plans for the year ahead. There had been progress in the work in practically every area of activity, particularly in the Home Mission field. Mission work in China had been curtailed because of the disturbed conditions in that country.

A decision was made to engage a full-time Stewardship Secretary for the Church. The consensus of opinion was that such a one could co-ordinate and direct the stewardship life of the congregations into more fruitful channels. He will not be elected, however, until next year, and will begin his work then.

Lutheran Unity

The question which engaged the attention and time of the conference most fully was that of Lutheran union and unity. Articles of an informative nature had been published in the synodical papers, and the delegates to the conference were ready to discuss the proposals both sanely and objectively. The meeting went on record as being very definitely opposed to an organic union of our Church with the member bodies of the National Lutheran Council. There was some sentiment in favor of a union with one or more bodies of the American Lutheran Conference, but that did not meet with general favor. However, there was a strong feeling that we ought to explore every possibility for a closer organizational affiliation with other member bodies of the National Lutheran Council, preferably in the form of a federation of Lutheran Churches. Three men, Dr. T. O. Burntvedt, Dr. John Stensvaag, and Rev. C. G. Olson, were elected to represent LFC on the Joint Committee on Lutheran Unity and Union. The Conference would not commit itself on what position the Church would take to the proposals that this committee might bring to the Church bodies next year.

Upon invitation from the Bethany Lutheran Church of Seattle, Washington, it was decided to hold the 1951 Conference of the LFC in that city.



American Lutheran

Arthur P. Michelfelder

Deaconesses Observe Centennial

A century ago Dr. W. W. Passavant requested the Kaiserswerth Deaconess Institute in Germany to prepare women servants for service in the field of Christian welfare in this country. From that beginning when four deaconesses were brought by the Rev. Theodor Fliedner, a new type of Christian service started in the American Lutheran Churches. As the years passed other groups were organized until today deaconess homes are located in Philadelphia, Penna.; Baltimore, Md.; Brooklyn, N.Y.; Chicago, Ill.; Minneapolis, Minn.; Omaha and Axtell, Neb.; Brush, Colo.; and Milwaukee, Wisc., all of which are now banded together in a Conference of Lutheran Deaconess Homes in America.

The Centennial was celebrated June 19 to 21 in Milwaukee, Wisconsin, at the Lutheran Deaconess Motherhouse, a direct descendant of the institution founded by Dr. Passavant a century ago. The observance began with a worship service and the celebration of the Lord's Supper, on Sunday morning June 19. That evening a public meeting took place in Concordia College Gymnasium, during which a historical pageant was presented, depicting the development and progress of the diaconate throughout the Christian era.

On Monday and Tuesday Convention meetings were held. Dr. Clarence Stoughton, newly elected president of Wittenberg College, was the centennial speaker, and Dr. Wm. Sodt, president of National Lutheran Council, preached the sermon at the Centennial worship-communion service. May God's blessing rest upon this important service to the Lord by the Deaconesses of our Lutheran Church.

News Jottings

In each week's issue of the Lutheran Standard, the official English organ of the American Lutheran Church, the Editor, Dr. Edward W. Schramm, has had heart-to-heart talks with his reading audience, revealing some of the high lights of the week, cognizant of the dangers of life, grateful to God for

...very from ills, sicknesses, and ...ng the trail of religious thought.
...ch week the editor features a ...ing layman of the American Lu...an Church who has contributed in ...e special way to the life and growth ...he church, introducing the conse...ed layman to the readers by means ...icture and pen-words.
...is section is becoming well known ... well received by those who await ... Standard week by week. Another ... of knowing the congregation of ...ts active in the visible church.
...ith Father's Day June 19 came the ...ed challenge: Our Church Needs ...! God give us Christian Men, will... to serve Him!

United Evangelical Lutheran

Paul Nyholm

Highlights of the synodical convena at Blair, Nebr., June 21-26, were ...resses by Pastor C. P. Rasmussen, ...ector of the Lutheran Commission ... Evangelism, and Dr. C. E. Lundst, the stirring messages of two ...ung home mission pastors, E. Petrus... and C. Wildrick, the festive candle ...ht ceremony honoring Pastor and ...s. C. A. Vammen for twenty-five ...rs of service as missionaries among ... Cherokee Indians, the challenging ...ort from Pastor N. B. Hansen from ...recent visit to the Sudan mission ...ld, the presentation of a plaque to ... placed on the "Pioneer Memorial," ...wly dedicated administration-library ...ilding for Dana College, three inspir... fellowship dinners Saturday night ...r the Women's Missionary Society, ... Brotherhood and the Luther ...ague), two Holy Communion serv...s, three Sunday forenoon services ...d the festive ordination service Sun...y afternoon at which all the partici...ting pastors, for the first time in the ...story of the synod, wore surplices ...d stoles.

A wonderful spirit of brotherliness ...d unity prevailed through all the ...siness meetings, although several is...es were discussed from contrasting ...ew points.

An eager and sincere longing for **...utheran unity** was emphatically ...iced, and the following motion was ...assed by a strong majority:

> "In view of the information given in the report of Dr. N. C. Carlsen that both the Evangelical Lutheran Church and the American Lutheran Church are interested in a merger, the convention hereby asks the Church Council to appoint a committee consisting of the three pastors on the Church Council and two pastors and two laymen who are not members of any synodical board to continue discussions with interested bodies of the American Lutheran Conference with a view to a possible merger. The committee shall also be authorized to discuss Lutheran Unity with any other Lutheran body. The committee shall report to the annual convention in 1950."

The Convention gladly accepted an invitation to join the E.L.C. and other N.L.C. churches in conducting a survey to explore the feasibility of establishing a Junior College in Southern California.

The question of a **Common Lutheran Hymnal** caused a spirited discussion and finally led to the adoption of the following motion:

> "Without committing ourselves at this time on the question of a supplement to the Common Hymnal we nevertheless authorize Dr. N. C. Carlsen to appoint a committee of two to work with the hymnal committees of Evangelical Lutheran Church, Lutheran Free Church, Suomi Synod and report back to our 1950 convention."

Appointed were Dr. E. Mengers of Trinity Seminary and Pastor F. C. M. Hansen, Chicago, Ill.

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A deep love for **Dana College and Trinity Seminary** was manifested. It was decided to set up a Dana College Development Foundation in order to secure greater financial support for this institution, and the proposed budget for Dana of $36,000.00 was enthusiastically raised to $50,000.00.

A total budget of $135,592.00—highest in the synod's history—was unanimously adopted.

Two pastors were accepted into the synod: **Paul Keller** from the A.L.C., now serving the Edina Community Lutheran Church, Minneapolis, and **Clifford Larson** from the U.L.C., now pastor of the Edmore-Sidney parish, Michigan.

Two theological candidates were ordained: **Jack Jacobsen** of Racine, Wis., called to the Shennington, Warrens, and Camp Douglas parish, Wis., and **James Olsen** of Kenmare, N.D., called to Farmington, Minn. July the third Mr. **Robert Berthelsen** of Chicago, Ill., was ordained in that city. He has been called to Oregon, Wis.

Among the most important of new elections were the choices of Pastor **L. Siersbeck,** Council Bluffs, Ia., as secretary of synod and of Pastor **Theodore M. Hansen,** Owatonna, Minn., to be a member of the Home Mission Board.

The registration showed the presence of 89 pastors and 220 lay delegates.

In closing a note that will please the editor of this paper (as well as all its friends): At one of the sessions Pastor Karl Wilhelmsen of Racine, Wis., urged both laymen and pastors to subscribe to the **Lutheran Outlook.**

* * *

Dana College is making steady progress. For the third successive year her class of graduating four-year seniors was larger than any previous class in the history of the college. The newly organized Men's Glee Club under the student direction of Don Poh, a junior, made nearly thirty appearances. Three radio stations—two in Nebraska and one in Minnesota—have broadcast programs by this group. To Dana went the title of basketball championship in the Nebraska Intercollegiate Athletic Association and the conference trophy. The Dana Vikings won twelve consecutive victories. A new administrative office has been created, that of Dean of the College. Professor Elmer M. Rasmussen has been elected to this important position. Prof. Paul Neve, head of the music department, has been elected to membership in Pi Kappa Lambda, national honorary music society. As a part of the current summer session has been incorporated a workshop in rural education. Many Dana students are now back in their home communities and are enthusiastically recommending the school. Some of them stated that they are convinced that any young person who cannot have at least two years at Dana is "strictly underprivileged."

Bishop C. Noack of Haderslev, Denmark, arrived in New York May 24 in order to attend the annual meeting of the United Bible Societies. He has spoken in a few of the congregations of the UELC and is now on his way back to Europe.

Bishop H. Fuglsang-Damgaard, Th.D., the primate of the Church of Denmark, upon invitation of the U.E.L.C. and of the Danish Lutheran Church will visit congregations within these two synods during September and October.

More than a thousand hours of work have been donated to the construction of a new home mission church in Castro Valley, Calif. Among the willing workers were the pastor and members of the Community Methodist Church of Castro Valley and members of neighboring Lutheran congregations.

The Sudan Mission is at present trying to secure a number of young men and women to go out for a short term to the mission field as English teachers. The British government has offered to build the needed school buildings and to pay the salaries of the teachers.

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Tenth year	$5,000	Tenth year	$6,540
Twentieth year	$5,000	Twentieth year	$8,660

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E. E. Ryden

What 1949 Synod Did

eting in the new Mount Olivet Lu- n Church in Minneapolis, Minn., 7-12, the 90th annual synod of the stana Lutheran Church arrived at ollowing decisions:

merged the two official organs of Church, **The Lutheran Companion** **Augustana,** and decreed that the publication shall bear the name, **Augustana Lutheran.** The two rs are to be published separately, ver, with a smaller Swedish edi- of the English publication. A editorial staff will be elected.

approved the negotiations now in ress for a closer organizational af- ion of the eight bodies participat- n the National Lutheran Council.

gave conditional approval to con- tions regarding participation of Augustana Lutheran Church in the ected organization of the National ncil of Churches of Christ in Amer-

refused to change the congrega- al constitution to make it possible women to serve on boards of ad- stration of local churches.

ordained 23 candidates for the ministry.

elected the Rev. Vernon Serenius Minneapolis as director of the Im- uel Deaconess Institute, Omaha, r., to succeed Dr. S. M. Miller, who resigned.

re-elected Dr. Oscar A. Benson, cester, Mass., as vice-president; Dr. Verner Swanson, Geneva, Ill., as etary, and Mr. H. A. Smith, Elbow e, Minn., as treasurer, all for terms our years. The Rev. C. W. Johnson, alon, Calif., was re-elected statis- an for two years.

Income Reaches New High

n all-time high in the income of Church was indicated in the report he statistician for 1948. Total con- utions during the year totalled 509,646, compared with $9,821,479 previous year, a gain of 17 per cent. capita giving in 1948 was $36.39, pared with $31.45 in 1947.

crease in membership, however, disappointing. Gain in confirmed bership over 1947 was 3,929, or per cent, while the number of dren increased 426, or 1.02 per cent.

Oppose Missouri Plan

n his annual message to the Minne- lis synod, Dr. P. O. Bersell revealed t he had been approached by Dr. J. Behnken, president of the Lutheran urch-Missouri Synod, to secure his operation in a plan to promote Lu- ran unity through free conferences of pastors and laymen. This proposal had been rejected by the Augustana president on the grounds that the eight bodies which have been working together for so long a time in the National Lutheran Council should first be given an opportunity "to find their common denominator as far as union is concerned without any outside interference."

In response to Dr. Bersell's plea that his position in this matter be endorsed, the synod declared:

"We approve the efforts being made to achieve eventual organic unity of all Lutheran church bodies; we endorse the endeavors to attain a closer affiliation among the participating bodies in the National Lutheran Council; and we support and commend the position of our president and his associates on our Lutheran unity committee that the eight church bodies of the National Lutheran Council should be given an opportunity to attain closer affiliation in order thereby to hasten the eventual organic unity of the Lutheran Church."

Ordain 9 Sons of Pastors

The 1949 ordination class was unique in that it contained nine sons of Augustana pastors. All of the nine fathers participated in the ordination service on Sunday, June 12, each of the fathers laying his hands on the head of his own son in the act of consecration.

In Memoriam
Folder

Printed in dark maroon on white French fold card, size 3½x4½ inches, each with envelope. Text of John 11:25 appears on front page. Space provided inside of folder for memorial gift and names of contributors.

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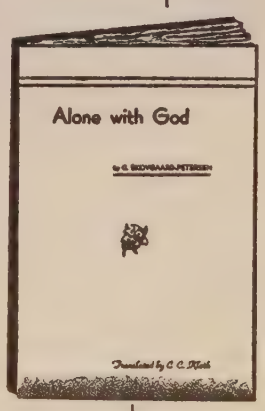
Alone With God

by C. Skovgaard-Petersen
Translated by C. C. Kloth



"This edifying essay is to be highly commended. The author declares that the richest life is the one in which the art of being alone with God has been well learned; that the whole life of Jesus on earth was a life in heaven because He was always alone with God; that the very essence of the life of endless bliss will be an eternal alone with God. He gives a number of practical suggestions as to how to cultivate the art of being alone with God. In this hectic age, it is an urgent necessity to put into practice the message of this booklet."

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The ordination service was perhaps the first rite of its kind in history to be televised. The telecast was done by station KSTP on Monday evening, the day following the ordination. Elaborate technical arrangements were necessary for the televising of the service, and a special dress rehearsal was held on the previous Friday, when a film record was made.

New Missionary President

Meeting simultaneously with the synod of the Church, the Women's Missionary Society of the Augustana Lutheran Church elected Mrs. John S. Benson of Mundelein, Ill., to succeed Mrs. Daniel T. Martin of Minneapolis as president of the organization. Mrs. Martin had served for ten years, and was ineligible for re-election.

The latter retires from office with an enviable record as a missionary executive. During the decade she has served as president, millions of dollars have been raised by her organization for missionary purposes at home and abroad. Last year alone, the Society disbursed $375,348, of which $79,956 went to home missions, $146,304 to foreign missions, and the remainder to various benevolent and mission enterprises of the Church.

The organization now has 44,842 adults on its rolls, and 35,865 juniors.

The Augustana Brotherhood, which also met in connection with the synod, voted to expand its activities in the field of Boy Scout work, church college scholarships, Lutheran relief work, and clergy pensions. It is this year spearheading an effort to raise $500,000 for the ministers' pension fund. It re-elected its officers as follows: Dr. H. F. Kilander, Arlington, Va., president; Mr. L. Milo Matson, Moorhead, Minn., 1st vice-president; Mr. Clifford E. Dahlin, Chicago, 2nd vice-president; Mr. Kenneth C. Johnson, Assaria, Kans., secretary, and Mr. William Peterson, Evanston, Ill., treasurer.

Evangelical Lutheran

Olaf Lysnes

District Presidents

In the **Iowa District** the Rev. V. T. Jordahl, Bode, Iowa, was elected president. The term in all districts is six years. Mr. Jordahl was fifty last October, is a graduate of Luther College, 1922, has been in the ministry since 1925, including service as chaplain during the war, 1943-46. Dr. N. Astrup Larsen who has been president of this district since 1934, had stated definitely in his district paper. and otherwise, that he was not a candidate for re-election.

In the **Pacific District** Dr. Halfdan L. Foss was elected for his fourth six-year term. He was fifty-five in February, was ordained in 1919, and has since been in the Pacific District, first as pastor, then as official.

In the **Rocky Mountain District** Dr. L. N. Field was elected for his second term as president. He was born in 1896, was graduated from St. Olaf College in 1918, was ordained in 1921, served twenty years in the ministry, was teacher of Christianity at Luther College three years, and began as district president July 1, 1944.

Southern Minnesota District re-elected Dr. Nils Kleven as president, an office he has held since 1927. Dr. Kleven was 70 in May, is a graduate of St. Olaf College, 1901, was ordained in 1904. He spent the years 1906-08 in study in Leipzig and at Princeton; taught Christianity at St. Olaf College, 1911-15, was camp pastor 1917-18.

The South Dakota District elected Dr. L. A. Pierson president for a third term. He was fifty-seven in May, was graduated from St. Olaf College in 1920, and was ordained in 1923. Dr. Pierson was pastor in Ames, Ia., ten years, and in Madison, S. D., four years before being elected district president.

Dr. David Stoeve was re-elected president of the **North Dakota District**, a position he has filled since 1926. He was 71 in December, was graduated from St. Olaf College in 1904, was or-

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ned in 1907, served a pastorate in rthwood, Ia., 1907-15, and in Grand rks, N. D., 1915-26.

The Eastern District, largest terri- ially, elected Dr. Martin Anderson a third term. He was born in 1882, s graduated from St. Olaf College in 06, was ordained in 1909, and served storates in South Dakota, Minnesota, d Illinois until 1937.

The Canada District re-elected Dr. arcellus A. Dale. He was 44 in April, s graduated from St. Olaf College 1926, was ordained in 1929, and was stor in Illinois and Wisconsin until assumed the present office on Jan. 1946. For some months now Dr. le has been director of the United ristian Education Appeal in The E. C.

Northern Minnesota District did not ect a president this year. The in- mbent is Dr. R. M. Fjelstad, presi- nt since 1941, was 63 in February, is St. Olaf College graduate, 1908, was dained in 1911. He served pastorates Minneapolis, Emmons, and Thief ver Falls, Minn., and in Stoughton, is., before becoming district presi- nt.

The Pacific District meeting voted to ve President and Mrs. H. L. Foss a ip to Europe in 1950, and elected a mmittee to receive the funds to fi- ance this trip.—The convention voted at the district should be divided into northern and a southern part, each to e a district. South Pacific District is include California, Nevada, Utah, nd Arizona. The North Pacific Dis- rict shall consist of Oregon, Washing- n, Idaho, Alaska, and possibly British olumbia.—The district meeting joined ith four other National Lutheran ouncil synods in observing the cen- nnial of Lutheran work on the Pa- ific coast.—Pacific District voted to equest The E. L. C. to make Parish ducation a separate department of the hurch.—There are now 139 churches n the district.

The convention of the Eastern Dis- rict also voted for a division of the istrict, Wisconsin and Upper Michi- an to be one district, and the rest of he present organization to be the oth- r. Division of districts will however, e decided by the synodical convention ext year.—The number of lay and lerical delegates was 371. The num- er of voters at this convention was he largest in its history. And for all he district conventions it may be re- orded that the number of voters pres- nt this year was far greater than in ny previous year.

The E. L. C. Deaconess Homes in Brooklyn and Chicago took part in the observance of the centennial of the Lu- theran Deaconesses in the United States.

The synodical Luther League con- vention is being held in Saskatoon, Saskatchewan, June 29 to July 3. On June 17 there were 4,620 advance reg- istrations. Saskatoon and the Canada District have both received favorable advertising in well written articles in a special illustrated number of the **Lu- theran Herald.**

These are the two general officers, and the district presidents of the Wom- en's Missionary Federation of The Ev- angelical Lutheran Church:

PRESIDENT: Mrs. Roy O. Storvick, 622 Second St. S. E., Wadena, Minn.

EXECUTIVE SECRETARY: Miss Alice C. Sanne, 425 S. 4th St.. Minneapolis 15, Minn.

DISTRICT PRESIDENTS

Eastern: Mrs. Louis Larsen, 6631 N. Ottawa Ave., Chicago 31, Ill.

Northern Minn.: Mrs. Theo. Rosholt, Pelican Rapids, Minn.

Southern Minn.: Mrs. Kermit L. Gan- drud, Sunburg, Minn.

Iowa: Mrs. Odvin Hagen, Forest City, Iowa

South Dakota: Mrs. Edwin Carter, Freeman, S. Dak.

North Dakota: Mrs. Walter Reitan, Larimore, N. Dak.

Rocky Mountain: Mrs. C. E. Stanley, Box 507, Great Falls, Mont.

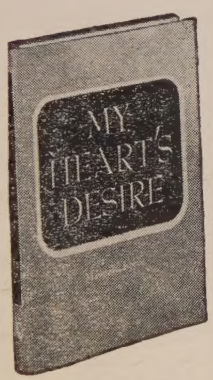
Pacific: Mrs. A. W. Ramstad, Park- land, Wash.

The following interesting tabulations come from the office of Dr. A. J. Berg- saker, general secretary and statistician of The Evangelical Lutheran Church.

Below is the result of the Parish Reports from the congregations cover- ing the year 1948.

MEMBERSHIP INCREASE—1948

	Baptized Membership			Confirmed Membership		
District	**1948**	**1947**	**Gain**	**1948**	**1947**	**Gain**
Eastern	191,032	181,498	9,534	137,692	131,353	6,339
Northern Minnesota	100,906	95,185	5,721	71,282	67,466	3,816
Southern Minnesota	153,000	146,532	6,468	112,232	107,768	4,464
Iowa	69,075	65,976	3,099	49,319	47,247	2,072
South Dakota	71,450	67,816	3,634	51,342	48,569	2,773
North Dakota	100,462	97,322	3,140	69,769	67,206	2,563
Rocky Mountain	27,353	25,682	1,671	18,226	17,331	895
Pacific	44,074	40,275	3,799	30,463	28,024	2,439
Total U. S. Only	757,352	720,286	37,066	540,325	514,964	25,361
Canada	14,811	14,216	595	9,745	9,441	304
Grand Total	772,163	734,502	37,661	550,070	524,405	25,665



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On the Religious Horizon

L.B.I. Commencement

The Lutheran Bible Institute passed the 1000 mark in the number of graduates at the twenty-ninth commencement held this spring at Central Lutheran Church, Minneapolis. Previous to this year, LBI had graduated 993 from its Minneapolis school. This year, 77 more young people were presented diplomas from the regular two year course by Dr. George Aus, Luther Seminary, St. Paul, vice chairman of the LBI board of trustees. Seven additional students received certificates indicating that they had successfully completed the missionary training course.

Rev. Marcus Rieke, Youth Director of the American Lutheran Church, gave the commencement address on the theme, "Consecrated to God." LeRoy Erlandson, president of the graduating class, gave the greeting in behalf of the graduates. The Hove Scholarship was presented to Martha Halsten, Lakefield, Minn., and the Hasle Scholarship to Marcia Faust, Valley City, North Dakota.

At the commencement program, it was reported that **470** students had attended the Minneapolis day school this past year. **280** were enrolled in the evening school the last quarter. Since January 1, over **2100** new students have enrolled in the correspondence home study Bible courses.

Student Projects

This summer 17 Lutheran students from America will be participating in three projects in Germany. They will participate in the restoration of Marienkirche in Luebeck, in the building of a church at Herzogs Sagemuhle in Bavaria and in the building of a chapel and recreation room at a youth camp at Neckarzimmern near Heidelberg. The students pay all of their own expenses, except while on the project. Participating in the project will be German, Scandinavian, French, Dutch and DP students from the Baltic States. The camps are sponsored by the Lutheran World Federation, with the Division of Student Service acting as the American representative. Mornings are spent in Bible study and discussion of the Christian Faith and approximately six hours of manual labor is contributed each day by the students.

Those participating this year in the project are as follows:

Jule Anderson, Rock Island, Illinois, Graduate of Augustana College, Rock Island

Stanley Arlton, Parkland, Washington, Augustana College, Sioux Falls, South Dakota

Marguerite Bunge, Chicago, Illinois, Graduate of St. Olaf College, Northfield, Minnesota

Howard Cole, Sturgis, South Dakota, St. Olaf College, Northfield, Minnesota

Ivan Fagre, Northfield, Minnesota, Graduate of St. Olaf College, Northfield, Minnesota

Norlan L. Hanson, Somers, Iowa, Dana College, Blair, Nebraska

Charles L. Koester, Milwaukee, University of Wisconsion Extension, Milwaukee, Wisconsin

Kathryn L. Michaelson, Dawson, Minnesota, University of Minnesota, Mineapolis

Margaret Miller, Tiro, Ohio, Wittenberg College, Springfield, Ohio

John N. Olson, Waubay, South Dakota, South Dakota State College, Brookings

Delmar Pearson, Sioux Falls, South Dakota, Gustavus Adolphus College, St. Peter, Minnesota

Grant Ranlett, Sacramento, California, University of California, Berkeley

Lois Redelfs, Pittsburgh, Pennsylvania, Capital University, Columbus, Ohio

Mildred Reinke, Chicago, Illinois, Capital University, Columbus, Ohio

Delno Sahs, Dalton, Nebraska, Union Theological Seminary, New York City

Irl C. Schahrer, Olney, Illinois, Chicago Lutheran Theological Seminary, Maywood, Illinois

Kenneth W. Wilson, Minden, Nebraska, University of Nebraska, Lincoln

Youth Group to Build Missions

Columbus, O.—Beginning next Sep tember, 16 young men will give a yea of their lives to help carry out money-saving mission-building proje of the American Lutheran Church.

They will work, without pay, in sca tered sections of the nation as carpen ters, masons, electricians, plumber painters, and mechanics.

Church leaders here estimate th services of the 16 will save the denom ination about 50 per cent of the labo costs of the mission construction pro gram. The group will construct mi sions in such places as Winterset, Ia Wayne, Mich., and Phoenix, Ariz.

The youthful mission builders wi get $25 monthly for incidentals. The will also get meals, housing, and tran portation from their homes to their a signments. An allowance of $100 wi be given to each for work clothes.

According to Lutheran officials, th project is an outgrowth of an unde taking in which ten Luther Leagu youngsters went to New Guinea to hel rebuild war-destroyed missions sta tions.

Lutherans Complete Third Stewardship Film

New York—Completion of its thir film in a series on stewardship has bee announced here by the United Luthe an Church in America. Entitled "Lik A Mighty Army," it is a four reeler black and white which drives home th point that a church congregation is n a social club, but a fellowship of Chri tians who must practice their religio

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he film will be shown this fall exsively in the ULCA's 4,000 congreions, when it is expected that it will seen by a million persons. It will released for use by other denominas through Cathedral Films on Jany 1.

Other stewardship films produced by United Lutheran Church are "And w I See" and "Salt of the Earth," h of which are being widely used other denominations in stewardship l evangelism programs.

Production and distribution of these ns are financed jointly by the ULCA l its Lutheran Laymen's Movement Stewardship.

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therans Finance eek-English Dictionary

Chicago—The Lutheran Church-Misuri Synod has appropriated $80,000 research in connection with the blication of a comprehensive up-to-e Greek-English dictionary for New stament study.

Headquarters for the project, it was nounced, will be established here at e University of Chicago which is excted to publish the finished volume.

Work on the new lexicon will be rried out under the direction of Dr. lliam Arndt, professor of New Tesment at Concordia Seminary, St. uis. Associated with Dr. Arndt will F. W. Gingrich, lexicographer and ofessor of New Testament at Alight College, Reading, Pa.

The new work will be patterned on dictionary now being published in rman by Walter Bauer, professor of w Testament at the University of ttingen, Germany.

It was estimated that from three to e years will be required to complete e project.

Stressing the need for the new dicnary, Dr. Arndt said that American and English students of New Testament Greek have operated for the last half-century with the Greek-English Lexicon of New Testament by Joseph Henry Thayer, originally published in 1885 and now out of print.

Augustana Synod Rejects Missouri Synod Plan

Minneapolis, Minn.—The Augustana Lutheran Church, at its 90th annual synod here, endorsed the action of its president, Dr. P. O. Bersell, in rejecting a method for seeking Lutheran unity proposed by the Lutheran Church-Missouri Synod.

In the annual president's message, Dr. Bersell disclosed that he had been invited by Dr. J. W. Behnken, Missouri Synod president, to serve on a national inter-Lutheran committee which would endeavor to bring about denominational unity through free conferences of pastors and laymen.

He turned down the invitation, he told the delegates, because he believes that the Missouri Synod approach would delay the attainment of unity.

It was his position that a closer affiliation should first be achieved by the eight bodies making up the National Lutheran Council.

The Missouri Synod, which comprises about one-third of the nation's Lutherans, is not a member of the council.

At the invitation of Dr. Bersell, representatives of the eight National Lutheran Council bodies met in Minneapolis last January and formed a "Committee of Thirty-Four" to study the desirability of merger or federation. A "Subcommittee of Fifteen" has prepared a report urging organic union of the eight bodies as the ultimate objective, and pending such a merger, the formation of a federation.

After Dr. Bersell had finished his message, the Augustana Synod adopted the following resolution relating to the unity question:

"We approve the efforts being made to achieve eventual organic unity of all Lutheran Church bodies; we endorse the endeavors to attain a closer affilia-

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tion among the participating bodies in the National Lutheran Council; and we support and commend the position of our president and his associates on our Lutheran unity committee that the eight church bodies of the National Lutheran Council should be given an opportunity to attain closer affiliation in order thereby to hasten the eventual organic unity of the Lutheran Church."

Lutheran Free Church Head Hits Militarism

Morris, Minn.—Criticism of American government policy for its reliance on "military might" was voiced by Dr. T. O. Burntvedt, Minneapolis, president of the Lutheran Free Church, at its 53rd annual conference here.

In the annual president's message, Dr. Burntvedt referred to sums being spent to increase this nation's military strength and to give military aid to other nations as "fabulous."

"It is claimed that these preparations for war are necessary to our national safety," Dr. Burntvedt said. "Perhaps they are. But we cannot continue to think, plan and prepare for war and expect that it will bear fruit in lasting peace.

"He Whose words have never failed said once, 'They that take the sword shall perish with the sword,' and history bears convincing testimony to the truth of these words."

Dr. Burntvedt cited the imprisonment of Lutheran Bishop Lajos Ordass of Hungary and the withdrawal of the Church's missionaries from Communist areas of China as evidence that "when the Communists move in and set up their police state and spy system, the Church is in for trials and persecutions."

Lutherans Disavow Group Accused of Anti-Semitism

New York—A statement disavowing the Lutheran Research Society of Detroit was issued here by the National Lutheran Council and the Lutheran Church-Missouri Synod, which represent virtually all Lutheran groups in this country.

The society has been accused of promoting anti-Semitic propaganda through its periodical, "The Eleventh Hour," and was said to have promoted an alleged cancer remedy questioned by the U.S. Government. The cancer drug and others are currently distributed by an organization known as the Christian Medical Research League, it was said.

According to the statement, which said the Council and the Synod "have had no connection with the Lutheran Research Society and have espoused no part of its program," the man who organized the society, and who now serves as its executive director, Lawrence F. Reilly, is not a member of the ministerium of any of the Lutheran bodies in America.

Lutheran Relief Appeal Passes Million Mark

New York—Contributions to the 1949 Lutheran World action appeal for foreign church relief and reconstruction have reached a total of $1,128,148, mo than 28 per cent of the $4,000,000 go it was announced here.

Eight church bodies affiliated wi the National Lutheran Council contri uted the total during the first fi months of the year. The United L theran Church has given $425,977, t American Lutheran Church $225,00 the Evangelical Lutheran Churc $205,521, and the Augustana Luther Church, $171,349.

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